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THE MOST
FAMILIAR SYNONYMES
OF THE
English Language

CRITICALLY AND ETYMOLOGICALLY

ILLUSTRATED:

IN

A DIALOGUE

BETWEEN A PRECEPTOR AND HIS PUPILS.

For the Use of Schools and Private Students.

BY GEORGE CRABB,
OF MAGDALEN HALL, OXFORD;
Author of 'English Synonymes Explained.'

London:

Printed by James Compton, Middle Street, Cloth Fair,
FOR T. BOOSEY, NO. 4, BROAD STREET, ROYAL
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PRECEPTOR

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PRECEPTOR

AND

HIS PUPILS.

THE Preceptor having observed his children to be frequently at a loss to affix clear ideas to the words in common use, and still more so to express their own ideas in proper terms, conceived it necessary to set apart a portion of time for elucidating such words as approached the nearest to each other in their significations, and begun his

FIRST LESSON

on that subject by stating to them the different denominations under which all the words of a language may be classed.

Pre. All words may be used either in a natural, moral, or abstract sense. All words are said to have a natural signification that denote some material substance, or the natural attributes and operations of a material substance: thus, *tree* is the name of a natural or material substance; *green*, the natural or material quality of that substance; and *grows*, the natural operation of the same substance. A moral or intellectual term denotes a spiritual substance,

A

or the spiritual attributes and operations of some natural or spiritual substance: thus, *book* is the name of a material substance; *dear*, a spiritual or intellectual quality; and *costs*, an intellectual operation of that substance. *Soul*, is the name of that spiritual power within us; *immaterial*, is the attribute of that spiritual substance; and *think*, is an operation of that substance. Most moral terms which denote moral substances are called abstract, because they are the qualities and actions of other substances converted by an act of the mind into substances themselves: thus, *green* is the name of a natural quality united with the substance to which it belongs; but *the green*, meaning the green colour, is conceived in our minds as a thing distinct, separate, or abstracted from the thing to which it belongs. So *love* denotes an operation of the soul; but we separate it in our minds from the thing to which it belongs, and give it a substantial form of itself; as when we say, "The love of God worketh in us." *Love* is here conceived as a thing, and made to be an agent performing an action.

All words may be again divided into proper and figurative. A proper term is that which retains its proper sense, or implies simply what it was first intended to express: a figurative term, on the other hand, is that which is applied to things otherwise totally different, on account of some particular resemblance. Some terms denoting natural objects may be figuratively applied to other natural objects: thus foot, which properly expresses the lowest part of the human body, may be figuratively applied to the lowest part of a mountain, on account of the similarity in situation. In general, however, figurative terms are produced by the application of natural words to spiritual objects; as

when we say, “a sound head” for sound wisdom, “a warm heart” for warm affections, “a hard heart” for a heart without feeling, “to bridle one’s anger” for keeping it under or diminishing its strength.

When two or more words have a similar signification in any one particular, they are said to be synonymous; and as the difference in these significations is the least perceptible by you young people, I shall endeavour to remove this difficulty in the preceding lessons. I shall begin with the words

1.

TABLE, DESK, STAND, FLAP, COUNTER, BOARD.

These words agree in expressing one general use to which the things here signified are applied; namely, that of serving as a resting place for any one in the performance of his business. They all differ in their form or particular use.

Table (that is, you will understand, the thing denoted by the word table) is composed of a wide board supported by legs, and applied to the general purposes of human life. The word is immediately derived from the French *table*, which comes from the Latin *tabula*, and is connected with the German *tafel*. The *tab* of the Latin and *taf* of the German are both, probably, from the Greek *ταω*, now *τανω*; in the Greek, to extend or spread, because a board of which a table is principally composed has more breadth than thickness.

A *desk* differs from a table by the board or boards of which it is composed being made to slant, for the purpose of writing. The word *desk* in this signification comes from the Italian, where *desco* signifies a table for reckoning by. In Swedish and low German, *disk*; in old German, *disq*.

In modern high German *tisch* denotes a table; in Latin, however, *discus*, and in Greek *δισκος*, denotes a quoit, from *δίζω*, to catch, because it was a thing thrown by way of amusement among the Greeks and Romans, as it is at present among the moderns. From its flat shape, the words were likewise made to signify a plate or dish; and as in the early stages of society every man's dish or plate served likewise as his table, it is more than probable that, on the introduction of refinement and convenience, the same name would be given alternately to the dish or plate, and to the surface or flat board upon which it was placed. Hence it is that the word *desk*, which through the channel abovementioned is derived from *δισκος*, has undergone a greater change in its signification than in its form.

A *stand* consists of only one small board fixed on a high leg. It is so called because it is itself always in a standing position, and is derived from the verb *to stand*.

A *flap* differs from a table inasmuch as the board is fastened by hinges, instead of being fixed on a leg. The word comes from *flabbe*, German; *flab*, Danish; *flabb*, Swedish; which denote a lip hanging down, and come from *lappen*, German; *lap*, Danish, Swedish, &c.; *lobus*, Latin; and *λοβος*, Greek; signifying the lobe, or vulgarly the flap, of the ear, which latter word is derived from *ληβω* or *λαμβάνω*, to take hold of, because it is the part most convenient for being taken hold of. From its looseness and hanging down, which is particularly remarkable in dogs, the word flap has been figuratively applied to several things that hang down in a loose manner, which is the case with a board so hung against a wall; on which account, likewise, that

part of a table that goes by hinges up and down is termed the *flap*.

A *counter* differs from a table by being constructed altogether of boards. Its use is confined to persons keeping shops, for displaying their goods or counting their money, as the origin of the word points out, being derived from the verb *to count*.

Board is a figurative expression for *table*, because it is principally composed of a board: thus we say, "To be at a person's board," meaning his table.

2.

DISH, PLATE, PLATTER, TRENCHER.

These words, in like manner, agree in the general use to which the things they denote are applied; namely, that of receiving the food prepared for the table. From the origin of the word *dish*, as explained above, we clearly perceive that it has received its name from its form, which is simply that of a round flat piece either of wood or metal. The same is the case with regard to *plate* and *platter*, which come from *platung*, Sax. and *platte*, Ger.; which originally spring from *latus*, Lat. and *πλατυς*, Gr. wide, broad, or flat. At present a dish is wider than a plate, and smaller as well as shallower than a platter. A dish may be made either of wood, stone, or metal, it being the most general term for things of this kind. A plate is composed only of earth or metal; a platter of pewter only. A *trencher* differs from all the preceding by being made of wood only. It signifies the thing cut or carved, from the French *trancher*, to cut, because in early times the plate off which they ate was the principal thing which men

cut or carved, and that out of wood. It is the same size and make as a plate, and serves the same purpose, namely, that of receiving the portions distributed to each person at table.

3.

VEGETABLE, PLANT, HERB, GREENS, FRUIT.

The first is a general and all the rest are particular terms. Every thing that grows from a root or seed is a *vegetable*, but a *plant* is a vegetable only in a certain state. *Vegetable* (in the Latin *vegetabilis*) properly signifies the quality of a thing; namely, that of being able to grow strong and flourish, from *vegeo*, to grow strong, or receive nutriment after the manner of plants from the elements. In this universal sense trees, grass, shrubs, flowers, &c. are vegetable productions. *Vegetable*, however, implying *a vegetable thing*, is not common either in English or Latin. In one case only we have adopted it as an abstract, that is, to express the common vegetable productions, as potatoes, turnips, &c. which are prepared for the table to be eaten with meat. *Plant*, in its ordinary acceptation, implies any young vegetable production, from the period of its first germinating to the time when it is capable of being transplanted without injury; of which description are young trees, bushes, cabbages, &c. &c. In this sense it answers to *plante*, Fr. *planta*, Swed. and Lat. *pflanze*, high Ger. and *pate*, low Ger.; which probably comes from *φύτον*, the root, origin, or thing, first produced; from *φύω*, to produce or bring forth.

The word *herb*, which is in Fr. *herbe* and Lat. *herba*, signifies any vegetable production that may be fed on; from the Greek *φειβω*, to feed: hence it includes not only

every grass, but also every leafy vegetable production. It is clearly distinguished from a plant, by including only the leafy part; whereas a plant comprehends roots, stem, and leaf. *Herb*, like the word vegetable, has a partial use in the plural number to signify the leafy parts of those plants (such as mint, thyme, sage, &c.) which serve to give a flavor to some kinds of food.

Greens are a kind of herb of the cabbage species; so called on account of its very great greenness.

The word *fruit* comes originally from the Hebrew *perah*, to produce fruit; that is to say, it implies the thing produced. In this general sense, however, it differs from vegetable, because the latter indicates an immediate production from the earth, but *fruit* only a production from that production; and because such productions serve as food for man and beast, the Latin word *fruor*, to enjoy, has sprung from the Hebrew *perah*; and from *fructum* or *fruitum*, the participle of the former, has sprung the French *fruit* and the English *fruit*, to denote *the thing enjoyed*; which word, with some variations in spelling, exists in most modern languages. *Fruit*, in its most limited acceptation, signifies those finer productions from plants and trees, as apples, pears, berries, &c. which afford particular enjoyment to man.

4.

PLANT, FLOWER, HERB, WEED, TREE, SHRUB, BUSH.

Plant is here taken in a limited sense, to indicate those vegetable productions which consist principally of leaf and root, with or without a stalk, but no stem, such as cabbage plants, salad plants, cauliflowers, &c.; also pinks, violets, and other plants bearing flowers; likewise cowslips, dande-

lions, and others bearing weeds. As all plants are capable of being transplanted at an earlier or a later age, the word has been extended to all small vegetable productions, without distinction of age; although in its origin, as before noticed, it was confined only to the youngest of its kind.

Flower, weed, and herb, are figuratively used to denote those plants which bear either flowers, or weeds, or herbs.

When a plant gets a stem, trunk, and branches, it assumes the name of a *tree*.

If a plant grow up from the root in several small stems with slender wide extended branches, it takes the name of a *shrub*.

If the branches of a shrub become thickly entangled, it assumes the name of a *bush*.

5.

FLOWER, BLOSSOM, WEED, BLOOM, BUD.

Flower, in its proper sense, denotes that part of a plant which includes the seed requisite for propagation; but, in its limited sense, it implies that part only which is valued for its beauty of colour or form.

Blossom is a particular term to distinguish the same parts in trees, bushes, and shrubs.

Weed, on the other hand, designates the same parts in wild and worthless plants.

Bloom, which is but a variation of blossom, implies rather the fresh colour on the flowers or blossoms than the parts themselves; as when we say, "The bloom of that flower is very beautiful."

Flower and *blossom* have, most probably, one common origin. *Flower* from the French *fleur*, and *blossom* from

blosma Sax. *blome*, Swed. *blömster*, Dan. *blast* and *blust*, old German, both come from the Latin *flos*, flower, and the Greek *χλωρις*, Flora, the goddess of flowers; *χλωαζω*, to grow fresh or green, and *βλασανω*, to bud or germinate.

Bud denotes the same parts as flower or blossom before their expansion. It is most probably changed from button, owing to the similarity in its form.

6.

WOOD, FOREST, COPSE, PLANTATION, SHRUBBERY,
GROVE, NURSERY, ORCHARD.

These words all imply some spot occupied by trees.

A *wood* is a large space of ground thickly beset with trees. The word *wood* likewise implies the materials of which the trees are composed, and answers to *wude*, Sax. *ved*, Swed. *väd*, Dan. *wald*, *holz*, German, *sylva*, Lat. and *υλη*, Gr.

Forest in its proper sense implies a wood that is enclosed for private use, particularly for the preservation of game; whence comes the distinction of Windsor forest, Epping forest, and the like. In the common accptation it implies any unusually large wood, because all such woods as were the exclusive property of an individual became naturally larger than those that were exposed to the depredations of the public. *Forest*, in French *foret*, in German *forst*, in Italian *foresta*, in modern Latin *forestis*, comes from *foras*, out of doors; that is, a place shut out from others.

Copse, *coppice*, from *couper*, Fr. and *κοπτω*, to cut down, signified wood cut down, and now implies any small place occupied by underwood and small trees.

Plantation, as its derivation from the verb *to plant* points out, signifies any inclosed place newly planted with young trees.

Shrubbery, on the other hand, from the word *shrub*, denotes a similar place occupied by shrubs or small trees, that serve only for ornament.

A *grove* differs from the two others by being intersected with shady walks. It probably comes from the German *graben*, to dig; *grube*, a ditch or hollow place, because it is hollowed out in walks.

Orchard and *nursery* differ from all the rest, as to the use to which they are applied; the first being a place set apart for fruit trees, and the second for the rearing of young trees in general. *Orchard* is probably composed of *orch* and *yard*, that is, a yard with trees disposed in order; from *ορχος*, a row of trees. *Nursery*, from the verb *to nurse*, commonly signifies the chamber set apart for the nursing of very young children, and is here figuratively applied to a similar place for young trees.

7.

FIELD, GARDEN, YARD, COURT, PARK, WARREN,
CAMP.

All these words signify some place marked out by an enclosure or otherwise, and set apart for a particular purpose.

A *field* is a piece of ground marked out for tillage. The word *field*, in Saxon *feld*, *faeld* or *fild* low German, Danish and Swedish *felt*, most probably comes from *ge-fällt*, felled; that is, a place felled or cleared of the wood for the purpose of tillage.

Garden, in Fr. *jardin*, Ger. and Teutonic *garten*, Italian *giardino*, modern Lat. *gardum*, Lat. *hortus*, signifies a place arranged with walks, flower beds, and trees in great order; probably from *ορχος*, a row of trees, &c.

Yard and *court* are both inclosed places attached to the dwelling house; the former, however, may belong to any kind of house; but the latter, which is narrow and paved, is commonly attached to spacious buildings only. Both these words are derived from the same source, answering to the Ital. *corte*, Lat. *cors*, Saxon *gerde*, Dan. *gaard*, modern Lat. *girata*, *gordus*, Gr. *χοητος*; which have all a similar signification.

Park and *warren* are both of them a species of field inclosed for the purpose of retaining game; but a park is generally covered with grass fit for feeding deer or tame beasts; and a warren is a place of resort for hares and rabbits, which make their habitations underground.

Camp denotes any spot which is fitted as a temporary residence for any number of troops; from the Latin *campus*, signifying either a simple field, or such a military spot.

8

MEADOW, PASTURE, CLOSE, ARABLE LAND, FALLOW
GROUND, GROUNDS, LANDS.

These words all agree in denoting some species of field.

Meadow, in Saxon *meudo*, from *mayan*, to mow, implies a field that grows grass, or whatever may be mown.

Pasture, from the French *patura*, the Latin *pastus*, participle of *pascor*, to feed, signifies a field where cattle are fed.

Close is a very small field, commonly close to the dwelling house ; on which account it has been so denominated.

Arable land, or *arable*, from the Latin *aro*, to plough, signifies a piece of ground fit for ploughing up.

Fallow land signifies a piece of ground that lies untilled for some time : it probably comes from the Saxon *fealga*, a harrow, because all fields are ploughed, and last of all harrowed, before they are left to lie unused.

Grounds and *lands* are collective terms, both used to denote particular sets of fields belonging to any individual.

9.

SHOOT, SPROUT, TWIG, SPRIG, BRANCH, BOUGH, SLIP.

A *shoot* is that part of any tree or plant which grows out from it in the space of one season.

A *sprout* is the same part in cabbage plants, and others of a like kind. These words are derived from their respective verbs, *to shoot* and *to sprout*.

A *twig* is what grows from a larger branch of a tree, &c. and a *sprig* what grows from that. *Twig*, in Sax. *twiga*, Ger. *zweig*, comes from *zwey*, two ; because, at that point where the twig branches off, the stem or branch is divided into two parts. *Sprig*, in Sax. *spric*, is probably a corruption of *sprout*.

Branch and *bough* both denote the largest part of a tree that issues from the stem or trunk ; but the former may indicate a thing of this kind comparatively small, whereas the latter always denotes the largest part of its kind. *Branch*, from *branche*, Fr. and *brachium*, Lat. an arm, commonly conveys the idea of something extended

straight; but *bough*, on the contrary, something crooked, from *bog*, Sax. a bough or bow, and *bogen*, to bend.

A *slip*, from the verb *to slip*, implies any sprig, twig, or small branch, that is separated from the larger branch by peeling and slipping off, in distinction from snapping it off suddenly. It particularly applies to sprouts or twigs from plants, &c. which are used as layers for the raising other plants, &c.

10.

ROOT, STEM, STALK, TRUNK, STOCK, STUMP, LOG.

These words all agree in expressing the substantial parts of a tree or plant.

Root denotes that part of a plant which grows in the earth downwards, from *radix*, Lat. $\epsilon\iota\zeta\alpha$, Gr.; from $\epsilon\iota\omega$, to flow, because through this part the juices begin to flow which afford nourishment to the plant.

A *stem* is the thick part of the tree just above the root and the earth. Sometimes this word will comprehend all between the trunk and the branches. *Stem* (in Saxon *stemme*, Teut. *staem*, Ger. *stamm*, Lat. *stamen*, Greek $\sigma\tau\eta\mu\alpha$) comes from $\sigma\tau\eta\mu\iota$, to stand, denoting its firmness and capacity to stand.

Stalk, in the latter sense of *stem*, denotes all between the roots and branches of plants only.

Trunk is frequently used in the latter sense of *stem*. More properly it implies that part when either entirely stripped of its roots, branches, and leaves, or when considered as separate; in which sense the human body, either stript of or considered as distinct from the head and limbs, is termed the trunk. It signifies properly the thing cut

short, as *truncus* in Latin, from *trunco*, to lop or cut short.

Stock and *stump* both denote the thick part of a tree which remains after it is felled. The latter is the most common of the two, and denotes the thick end of the root, as well as of the stem: it may likewise be figuratively applied to the short thick remainder of any whole that has been cut in two, as the stump of an arm or leg after amputation.

Log is any part of the trunk of a tree, or a long thick piece of wood which has been separated from the whole.

Suppose, John, you wanted to explain to me what a table was, in what manner would you set about it?

John (silent).

Pre. Consider what is the first principal part that composes a table.

John. A board.

Pre. A table is therefore, in the first place, a board. What is remarkable of this board?

John. That it is supported by legs.

Pre. Is there nothing farther to observe with regard to the board thus fixed?

John. Yes, that one may write or work by it.

Pre. Express, then, these qualities of a table in as few words as you can, and you will then have defined a table.

John. A table is a board supported by legs, used for writing or working by.

Pre. But we also eat and drink by tables; therefore it would be better to say, "A table is a board fixed to and supported by legs, at which we perform any ordinary bu-

siness."—After the explanation thus given of table, you will easily define the word *desk*, Henry.

Henry. "A desk is a board which is used for writing by."

Pre. But you have forgotten to mention its peculiar construction, being composed of more than one board placed in a slanting direction. How, then, would you explain it?

Henry. A desk is more than one board.

Pre. That is, "several boards."

Henry. "A desk is several boards fixed in a slanting direction, and used for writing by."

Pre. Do you, William, define in a similar manner the word *flap*?

Will. "A flap is a board fixed to a wall."

Pre. Rather say, "A flap is a single wide board fastened by hinges to a wall, or any similar thing, and serving the purposes of a table."—Describe a *dish* to me, George.

George (silent).

Pre. What is its first prominent quality?

George. It is round.

Pre. Also large, and somewhat hollowed. But what general name would you give to it?

George. It is a piece.

Pre. What composed of?

George. Of wood or stone.

Pre. Also metal. But what is its use?

George. To hold meat and other things.

Pre. That is, it is used for holding provisions. Include, then, in one definition all these properties.

George. "A dish is a large round piece of wood, stone, or metal, somewhat hollowed out, and used for holding provisions."

Pre. Do you know the difference, Robert, between a dish and a plate?

Rob. Yes; a plate is smaller, and never made of wood.

Pre. It likewise serves to hold the provision distributed to each person at table. Define it, then.

Rob. "A plate is a small round piece of stone or metal, somewhat hollowed out, for the purpose of holding the provision for each person at table."

Pre. What is that then called, James, which is made of wood only, but in form and use resembles a plate?

James. A trencher.

Pre. Define a trencher.

James. "A trencher is a round piece of wood, somewhat hollowed, and serving to hold the provision for each person at table."

Pre. As in its essential properties it resembles a plate, and is therefore a species of plate, could it not be defined in a conciser manner?

James. Yes, simply, "A wooden plate."

Pre. Very right.—Now, John, define the word *fruit*.

John (silent).

Pre. What is the next general term under which you would bring it?

John. It is a vegetable production.

Pre. From what?

John. From trees or plants.

Pre. For what purpose?

John. It serves as food for man and beast.

Pre. Include these properties in one sentence.

John. "Fruit is a vegetable production from trees or plants, which serves as food for man and beast."

Pre. Define the word *flower*, Henry.

Henry. "Flower is a sort of plant."

Pre. But there are several sorts of plants: this definition, therefore, leaves us in the dark as to what is really understood by the word.

Henry. It is "a plant that bears flowers."

Pre. But how would you define the word *flower*, William, in the last sense?

Will. (silent)

Pre. What is its distinctive characteristic?

Will. That it is generally beautiful.

Pre. Or, more properly, "It is that part of a plant distinguished for its beauty, which includes the seed requisite for propagating its kind."—What is a *wood*, George? that is to say, in the first place, under what general name may it be included?

George. A place.

Pre. What distinguishes this place from others?

George. That it holds trees.

Pre. In what, then, does it differ from others holding trees?

George. That it is larger.

Pre. Define a wood, then.

George. "A wood is any large space of ground occupied by trees only."

Pre. Is there nothing, Charles, of this kind which is larger, and bears another name?

Chas. Yes; a forest.

Pre. Is its superior size the only characteristic difference between it and a wood?

Chas. No: its particular use for an individual.

Pre. More accurately, its exclusive use for an individual. Define it, then.

Chas. "A forest is an unusually large wood set apart for the exclusive use of an individual."

Pre. Is not a field, then, a forest, as it is also set apart for the exclusive use of an individual?

Rob. But a field is not filled with trees.

Pre. That is to say, it is a vacant space of ground. Is it not applied also to a different purpose?

Rob. A field is used for tillage.

Pre. Define it.

Rob. "A field is a vacant place set apart for tillage."

Pre. Is not a garden also a vacant place used for tillage, James? What, then, is understood by a garden?

James. "A garden is a vacant place set apart for the cultivation of fruits and plants disposed in a particular order."

LESSON II.

11.

EARTH, GROUND, MOULD, SOIL, LAND.

Pre. All these words express that substance of which the world is composed.

Earth in one sense is put for the whole globe on which we live, but in another it denotes the surface of the earth, in which sense it is used in common with the word *ground*. Thus we say, "To cast one's eyes on the earth or the ground;" "To lift any thing off the earth or the ground." The word *earth* in this sense is figurative, the surface of the thing being put for the thing itself. It is an original word, from the Saxon *eorth*, the Dutch *aerd*, the German *erde*,

the Latin *terra*, and Heb. *aretz*. The word ground comes from the German *grund*, and probably *χωριον*, a place or field.

Earth in another sense implies any small portion of the earth when dug up and separated from the whole body, particularly when such parts are fitted for vegetation. When these parts are peculiarly fine and productive, they are termed *mould*: thus we say, "To dig earth out of any place;" "To choose the blackest mould for a garden-bed;" "To put earth round trees;" "To put mould into pots."

Any mass of earth, considered as to its quality and composition, is termed a *soil*: thus, in speaking of a field, we say "It is a light soil," if consisting of sand, or any other kind of light earth: "It is a heavy soil," &c. if composed of marl, clay, or any bituminous substance.

The word *land* may be used in exactly the same sense as a good or a bad land, meaning a good or a bad soil. But land either denotes the whole solid part of the earth, in distinction from water, or else those portions of it which are marked out for culture: thus, in the former sense, geographers say "The earth consists of land and water;" and, in the latter sense, one commonly says "To cultivate one's land," "An acre of land," "Land is very dear," &c. The words land and ground are taken collectively in the plural for a number of fields; as, "His lands, or his grounds, lay next to mine."

12.

LAND, COUNTRY, STATE, DOMINIONS, REGION,
CLIMATE, QUARTER.

All these are general terms to denote some large con-

sistent portion of the globe, physically or artificially distinguished. *Land* and *country* both denote the same thing; that is, a portion of the earth inhabited by a considerable body of people, having commonly the same language and subject to the same government. The word *land* is, however, not so common as *country*, except in the holy scriptures, in which we find, "The holy land," "The land of Canaan," "The land of Judah," &c.

State implies any country living under a regular government; the state of the country being put for the country itself. Thus we say, "The European states," "England is a monarchical state." In this sense state may likewise denote any division of a country having a government partly peculiar to itself, as, "Germany is divided into a number of small and independant states," "Sparta and Athens were the two principal states of Greece."

Dominions is a collective term to denote several countries which are under the dominion of an individual; the authority possessed over the country being put for the country itself. This word is only relatively used, that is, in reference to the person possessing the authority, as, "The King of England's dominions," "The Emperor of Russia's dominions."

Region, *climate*, and *quarter*, are indefinite terms simply to denote portions of land. *Region*, from *rego*, to rule, implied any portion of land under authority; and *climate* that part of the world which is under a particular climate; but *quarter*, from *quartus*, fourth, signifies either the fourth part, or in general any part of a country. The two first terms commonly include more than the latter,

which may designate little more than a village or two with the surrounding country. Thus, we say "In hot regions men are not so robust as in cold climates." In this sense many countries are included under these words. But when we say, "Corn is very dear in this quarter," little more is here meant than the neighbourhood of the person speaking. *Quarter*, however, has been made to signify a fourth division of the globe, and is therefore by geographers applied to Europe, Asia, Africa, or America.

13.

KINGDOM, EMPIRE, REPUBLIC.

These words all denote some country or *state* distinguished by its form of government.

Kingdom, as its derivation from the word king implies, is any country or state under the authority of a king.

An *empire* is a very large country under one man; thence denominated, by way of distinction, an emperor. It is a figurative term, which, in its proper sense, signifies command, from the Latin *imperium*; the command itself being put for the country over which it is exercised.

A *republic* is any country which has a republican form of government, the latter being figuratively taken for the former.

14.

TERRITORY, PROVINCE, PRINCIPALITY, DISTRICT.

All these words imply some political division of a country.

Territory includes an indefinite portion of land annexed to and under the authority of a city: thus, "The Venetian

territory," that is, the surrounding country subject to the city of Venice; "The Milan territory;" "The territory of Hamburgh, Bremen," &c. It may sometimes indefinitely apply to a whole country, as, "They suddenly invaded our territory."

Province is any division of a country marked out by the government of that country, as counties in Great Britain and departments in France, which are particular names for the provinces into which these countries are divided.

Principality is any division of a country under the authority of a prince, which prince is himself subject, in some measure, to a higher power. Thus, the small states of Germany under the names of dukedoms, earldoms, electorates, &c. are all principalities which have a government within themselves, and were formerly subject to the Emperor of Germany. The word *county*, in England, has taken its name from that circumstance of the country having been divided among counts or earls, or other princes, who all had an independent authority over their own portion of land, and were likewise subject to the King of England.

District signifies an indefinite extent of land over which a person receives some authority from another. Thus, a magistrate has a certain district in which he presides over the internal regulations or police of the inhabitants; a judge has a district, called a circuit or round, which he goes in order to try causes.

15.

VALLEY, VALE, DALE, DELL, LOWLAND, DESCENT,
DECLIVITY.

All these words denote some spot of earth situated lower than that to which it is annexed.

Valley implies the low space of ground between two hills. *Vale* and *dale* signify precisely the same thing, but are used mostly in poetry and the higher style of writing. *Dell*, which is very similar, conveys however more the idea of a pit or cavity in the earth. *Valley* comes immediately from the Latin *vallis*, and *dale* from the Saxon *dael*, Ger. *thal*, Swed. *dal*, which comes from an old word *dal*, signifying low. *Valley* and *dale* therefore, in all probability, come from the same original. *Vale* is a corruption of *valley*, as *dell* is of *dale*.

Lowland, as its composition of the words *low* and *land* indicates, is used to specify any portion of country which is for some considerable distance lower than the remainder of the country.

Descent, from the verb *to descend*, properly denotes the act of descending, and is here figuratively used for the place which one descends.

Declivity properly denotes the abstract quality of bending downwards, but is here figuratively used for the place that has that quality. *Declivitas*, in Latin from *declivis*, which is composed of *de*, and *clivus*, a slope; from κλιτυς or κλιπυς, and κλινω, to diverge or lean downwards.

16.

MOUNTAIN, PEAK, HILL, HILLOCK, MOUNT, EMINENCE, HEIGHT, ASCENT, ACCLIVITY, RISING, ELEVATION, HIGHLANDS.

All these words imply a spot of ground situated higher than the rest.

A *mountain* implies any extensive spot of ground raised higher than any other part of the earth.

A *peak* is a species of mountain rising to a point.

A *hill* is that which rises the next in height to a mountain; and a *hillock*, which is the diminutive of the word hill, implies any very small bit of earth which rises in the form of a hill above the surface of the ground.

Mountain comes from the Latin *mons*. *Peak* is a figurative term, which, in its original sense, means a point. *Hill*, in Sax. *hill*, Low Ger. *hull*, Swed. *hol* or *hall*, Lat. *collis*, comes from the Hebrew *ol*, to ascend, meaning figuratively the place by which one ascends.

Mount, from the verb *to mount*, figuratively means the place which one can mount. It is applied only to such spots of ground as are artificially raised into the form of a hill.

Eminence, from the adjective *eminent*, denotes the abstract quality of one thing being above another, and figuratively the spot of earth which is above the common level. Though expressing in common a place not higher than a hill, yet it is applied only to the top or highest point of an hill. As when we say, "To look down from an eminence," "To descry any object moving on an eminence."—*Height*, from the adjective *high*, is a figurative term like the former, denoting the place that is high. It refers likewise to the

top or highest point of that place; but, being somewhat more expressive, it may be applied with more propriety to any spot of earth, however high.

Ascent and *acclivity* are directly opposite in their meaning to *descent* and *declivity*: all point out the sloping and bending part of ground that is uneven; but the first refer to the relative position of the person going up the bend, and the latter to that of his going downwards.

Rising, from the verb *to rise*, and *elevation*, from the verb *to elevate*, are both figurative terms to denote the ground that rises or is elevated. *Rising* is applied, however, only to what rises gently, and not very high; but *elevation* is properly a general term, used in reference to any elevated ground.

Highlands is directly opposed to *lowlands*, denoting a series of lands that are above the ordinary level. By this name the north part of Scotland is distinguished from the south.

17.

STEEP, PRECIPICE.

Steep and *precipice*, like the words *descent*, *ascent*, &c. denote the side or sloping part of an elevation; in addition to which, they likewise express the degree of that bend. They are used without any regard to the situation of the person as standing either at the top or the bottom of the elevated ground.

Steep properly denotes the quality of leaning in a direction nearly upright or perpendicular; but, in the figurative sense in which it is here taken, it implies any elevation of the earth which leans in that direction.

Precipice, like the former, is a figurative term, denoting

any elevation which has the highest degree of steepness; from the Latin *præceps*, gen. *præcipis*, which is composed of *præ*, before, and *caput*, the head; that is, head foremost, because, on account of its steepness, it would impel any one head foremost who attempted to descend.

18.

HOLE, HOLLOW, CAVITY, CAVE, CAVERN, DEN, PIT.

All these words denote an opening in some part of a body.

Hole is a general term to denote any opening in or through a body.

A *hollow* differs from a hole by the vacant space being internal, and generally altogether inclosed, in the interior of any body. The word *hollow* is figurative, denoting a place that is hollow: it has likewise a particular sense, in distinction from the general term *hole*. The latter refers neither to the shape nor situation of the vacant space, but the former is generally curved inwards. A hole is likewise commonly produced by some violent or artificial separation of the parts; but a hollow is mostly the natural bend of the body itself, or an indenture on the surface of a body. Thus, a *hole* in the hand may arise from a wound in the flesh, either simply on the surface or entirely through the hand; but “the hollow of the hand” is properly the palm of the hand, which is generally bent so as to form a curve outwardly and a hollow inwardly. In like manner, a hole in a rock is any vacant space of any size and shape, which has been forcibly or intentionally made; but a hollow is a curved depression on the outward surface of the rock. Both these words spring from the same source, name-

ly *holl*, *hole*, *hale*, Sax. *holl*, Low Ger. *huul*, *hull*, Dan. *cælum*, heaven, *caula*, a caul, Lat. *κοίλος*, Gr. hollow, and *halal*, Heb. to make hollow or to perforate.

Cavity is a species of hole arising from a want of junction between two bodies, or two parts of any body, which might be or ought to be joined: thus, suppose the door-post and the wall not to meet, they will leave a cavity; so, if two houses intended to be joined leave a small space between them, it is termed a cavity. This word is often used as a more elegant expression, in preference to hole, especially if the opening be apparently inherent in the body, or the natural effect of time; as the cavities in rocks, mountains, the bones of the body, &c. *Cavitas*, in Latin, denotes the abstract quality *hollowness*, from *cavus*, hollow; but in English it is here figuratively used for the place which has this quality.

A *cave* is, properly, a sort of hole; that is, a hole of considerable depth and dimensions, running horizontally under the earth. Like the former word, it is a figurative term from the same word *cavus*, hollow, *χαος*, Gr. chaos, and *χαω*, to gape, and *caphah*, Heb. to bend, curve, or make hollow.

Cavern has the same sense as the word cave, from which it is likewise derived.

A *den* is a species of cave or cavern, serving as the habitation of wild beasts.

A *pit* is a species of large hole artificially made in the earth, from the Saxon *pit*, Dutch *pet*, Lat. *puteus*, a well, from the Hebrew *pahet*, to dig; that is, a place dug.

19.

CELL, CELLAR, VAULT.

These words all express some artificial narrow and secluded place.

Cell implies a close private room for the secluded habitation of an individual: thus, the monks have each his cell, where he mostly lives; and prisoners are confined in similar small rooms that are likewise called cells.

A *cellar* is a little room underground in which provisions and liquors are commonly kept. Both *cell* and *cellar* come from the Latin *cella*, *cellarium*, which are derived from the Hebrew *cala*, to shut up, and *cala*, a place of confinement.

Vault, which properly denotes an arch, is here figuratively made to signify the narrow room under ground which has an arched ceiling. Of this description are the wine vaults, and the vaults in which the coffins of deceased persons are placed.

20.

FLOCK, HERD, DROVE, FLIGHT, SWARM, COVEY.

All these words agree in denoting an assemblage of living things of the same kind, and of the brute creation.

A *flock* implies an assemblage of sheep, geese, or birds: it is a figurative term, and properly denotes a lock of wool, from *flo*, to blow, or *volo*, to fly, on account of its lightness and propensity to mount in the air. It is applied to sheep, &c. as their fleecy coats are of this light texture.

A *herd* differs from a flock by being applied to cattle only, as bullocks, swine, &c. *Herd*, in German *herde*,

Saxon *hiord*, *hired*, probably comes from the Latin *hara*, a swine stie, the place being put for the animals confined in it; and this word *hara* is probably derived from the Hebrew *hara*, dung, the dirt being put for creatures which are particularly apt to make the dirt.

Drove, from the verb *to drive*, is figuratively used for any large number of creatures that are driven together to a considerable distance; as, “the droves of oxen” which come from Scotland to England; “the droves of turkies, geese,” &c. which are driven from the country to the metropolis.

Flight, from the verb *to fly*, is also a figurative term, denoting a collection of feathered creatures flying in company, particularly when they fly in any order, as wild geese.

Swarm, from the verb *to swarm*, is a figurative term, applied to bees and other insects, which in great numbers, and in apparent hurry and confusion, fly backwards and forwards on the same spot.

Covey is used principally for partridges; from the French *couvée*, from *couvert*, covered, and *couvrir*, to cover, because partridges, when sitting in companies, cover or conceal themselves on the ground.

21.

FOOT, HAND, FIST, CLUTCH, PAW, TOE, CLAW,
TALON.

These words denote similar parts of the body in different animals.

A *foot* is the extreme and thick part of the body in every living creature, which serves for moving on the earth.

Foot, in Low Ger. *foot*, Sax. *fot*, Du. *voed*, Fr. *pie*, Persian *pat*, Lat. *pes*, Gr. $\pi\epsilon\varsigma$, from $\pi\alpha\tau\epsilon\iota\nu$, to tread.

The *hand* differs from the foot in its structure, but still more in its use, as it serves for taking hold of things, and is, properly, applicable to the human species only. This word, with very little variation, exists in all the northern languages, and probably comes from the Latin *hendo*, as a part of *prehendo*, to lay hold of.

A *fist* is a hand closed within itself, from *fyst*, Sax. *vuyst*, Du. *faust*, Ger. *fuust*, Low Ger. *pest*, Slavonic; probably from *pugnus*, Lat. and $\pi\upsilon\grave{\nu}\xi$, Gr.

Clutch is but an opprobrious epithet for a hand which is closed so as to grasp any thing; properly denoting a hand that is clinched, from *to clinch*, Eng. *clingo*, Lat. changed from *cingo*, to bind or encircle; that is, to fasten round.

Paw properly denotes the extreme part of the foot of beasts, which serves either for taking hold or walking: it is, however, used for the whole foot. Sometimes it is contemptuously or jestingly applied to the hand or foot of the human species. *Paw* in Fr. *patte* Low Ger. *poote* Dut. *poote* High Ger. *pfote* (from *faten*) Low Ger. *fatta* Swed. *fassen* High Ger. *capio* Lat. to lay hold of, and *pedden* Low Ger. *paten*, *pfaten*, High Ger. to go; from $\pi\alpha\tau\epsilon\iota\nu$, to tread, and $\phi\omicron\sigma\tau\alpha\nu$, to go.

Finger denotes an extreme moveable division of the hand, of which there are five. The same part in the feet of men and beasts is termed *toe*, but in birds *claw*, and in birds of prey *talon*. *Finger* (in most northern languages also *finger*) comes from *fengen* Sax. and *fangen* Ger. to catch or

lay hold of; which is connected with *fassen*, as explained in the former word *paw*.

Toe, in Low Ger. *taan*, High Ger. *zehe*, Sax. *ta*, Swed. *ta*, probably comes from $\tau\alpha\omega$ or $\tau\epsilon\iota\upsilon\omega$, to extend or project forward.

Claw, in Sax. *clawn*, Ger. *klaue*, Dan. *kloe*, *klow*, Swed. *klo*, *klof*, comes from *kleofan* Sax. *klieben* High Ger. *kloeban* Low Ger. *klyfwa* Swed. to split, because in most of these languages the above nouns denote the cloven part of the foot of animals. Our word *claw*, however, retains only the signification of its horny pointed substance on the foot, and is made figuratively to denote the foot itself which has that substance. This word is, therefore, connected with the words *clintch*, *clutch*, as denoting the thing with which one clinches or lays hold of.

Talon, in Fr. *talon* and Lat. *talus*, a heel, is a figurative term, indicating properly the lowest part of the foot.

22.

BIRD, FOWL, POULTRY, GAME.

These are all general terms that include a great variety of species.

Bird, the most general term of all, includes all feathered creatures. In Saxon, likewise, *bird*; probably from *bredan*, to breed.

Fowl, in its original acceptation, means no otherwise than a bird, only that it derives its signification from the action of flying, as in Sax. *fugel*, Swed. *fogel*, Low Ger. *vagel*, High Ger. *vogel*, Lat. *volucris*, from *volo*, to fly. At present it denotes either collectively all birds, or particularly that species of birds that frequents the ha-

bitations of men, whether in a wild or tame state. Thus we may say, "Wild fowl have a more delicate flesh than tame fowl;" "He keeps fowls," meaning hens, chickens, &c.; "The fowls in a farm-yard afford an interesting spectacle." *Fowl*, when it denotes a single individual, implies a full grown chicken.

Poultry is a collective term to express the tame fowls that inhabit a farm-yard. It is changed from *pullet*, Eng. *poulet*, Fr. a young hen, from *pullus*, Lat. the young of any thing; which is changed from *puellus*, a little boy, *puer*, *παις*, Gr. a boy, and the Hebrew *bar*, a son.

Game includes not only some species of birds, as pheasants, partridges, and the like, but also some beasts, as hares, deer, &c. It is a figurative term to denote such animals as afford game, pleasure, or diversion, both in the chase and on the table.

What difference, John, is there between *earth* and *land*?

John. I do not know how I am to understand the question, as you have shewn us that they have different significations.

Pre. True; but I naturally mean them both to be taken in their most limited sense: as in sentences like these, "They carried the earth away in barrows;" "This land is not very productive."

John. I understand that both these words imply some distinct portion of the globe.

Pre. Very right; but you may add, that both imply a portion of earth fit for culture. Define them, then, at large.

John. Earth denotes "some small portion of the globe fit for culture, which is separated from the rest;" and land,

a much larger portion of that kind of earth properly disposed into a body for culture.

Pre. What difference, William, is there in the meaning of *land* and *country* in these sentences: "England is a rich and beautiful country;" "Ye are come to spy the nakedness of the land?"

Will. (silent)

Pre. First define *country* to me.

Will. Country is a large piece of land.

Pre. Not perfectly accurate. Is not one country distinguished from another by some particulars?

Will. Yes, I recollect: the inhabitants speak the same language, and are subject to the same government.

Pre. Include these particulars in your definition.

Will. "Country is a large portion of the globe, the inhabitants of which are distinguished from other people by their language and government."

Pre. Very good. Now, what is understood by the word *land* here? You, of course, recollect that this was the language of Joseph to his brethren.

Will. It signifies the land of Egypt, which I now see is a country; and the word *land*, therefore, in this connection, has the same meaning as *country*.

Pre. Point out the difference, Henry, between the words *hole* and *hollow*.

Hen. (silent)

Pre. Consider, in the first place, under what general term both the words may be comprehended.

Hen. Both imply an opening in a body.

Pre. The nature of this opening constitutes the difference between them. Define the word *hole*.

Hen. Hole implies any opening in a body which sinks deeply into it, or goes through it.

Pre. More accurately, "A hole is any opening in a body occasioned by a separation of its parts on the surface, or entirely through it."—And *hollow*?

Hen. A vacant space in a body, occasioned by the depression of its surface, or the bending of the body itself into a curved form.

Pre. What distinction, George, is there in the meaning of the words *mountain*, *hill*, and *mount*?

Geo. A mountain is bigger than a hill, and a hill than a mount.

Pre. True; but define each of them.

Geo. "A mountain is the highest possible rising of the earth:" "A hill is a rising of the earth the next in height to a mountain:" "A mount is but a small rising of the earth."

Pre. But you have forgotten to notice that a mountain and hill are natural risings, and a mount is artificial. Can you, Charles, explain the words *mountainous* and *hilly*?

Cha. These words have not been explained; but I think they come from the words *mount* and *hill*.

Pre. Right. Wherein do they differ? Consider, first, what sorts of words *mount* and *hill* are, according to the grammatical division of words.

Cha. They are substantives.

Pre. That is, the names of what?

Cha. Of things.

Pre. What, then, are *mountainous* and *hilly* the names of?

Cha. Of the qualities of things.

Pre. Do *mountainous* and *hilly* express the qualities of mountains and hills?

Cha. No : *mountainous* denotes the quality of possessing mountains, and *hilly* the quality of possessing hills.

Pre. Can you give me an instance of any thing that may have these qualities ; that is, do you know any thing that may be mountainous or hilly?

Cha. Yes ; we can say " A mountainous or hilly country."

Pre. Do you, Robert, explain the meaning of the words *to finger* and *to paw*.

Rob. (silent)

Pre. In what connexion have you heard these words, *finger* and *paw*, used ?

Rob. You have explained them to us as the names of things.

Pre. I have so ; and will they admit of this explanation in the following sentences ? " Do not finger the paper, for fear of soiling it ;" " The horse pawed the ground."

Rob. No : here they express actions.

Pre. The actions of what things ?

Rob. The actions of the *finger* and *paw*.

Pre. More accurately, actions *with* the *finger* and *paw*, because it is the creature having these members that acts, and the members only move. However, explain to me the common signification of these words.

Rob. *Finger* denotes the act of placing the finger on any thing, as on the paper in this case ; and *to paw*, the act of placing the paw on any thing, as the ground here.

Pre. Or rather of drawing the paw along the ground, as spirited horses frequently do, while standing for any time

in one spot. You can now explain to me, James, the words *to claw* and *to hand*.

James. Perhaps I might be able, if I had examples given to me.

Pre. Tell me, first, how these words are grammatically called.

James. I think they are verbs.

Pre. What leads you to think so?

James. Because they express actions.

Pre. Actions of what, or with what things?

James. The actions of persons or animals with the hand or the claw.

Pre. Now explain the exact meaning of these words as used in the following sentences: "To claw any thing out of the hand;" "To hand any one in or out of a carriage."

James. *To claw*, signifies the act of taking hold of any thing by the claw; and *to hand*, the act of taking hold with the hand.

Pre. You have, however, forgotten to notice the manner and motive of the action, which constitute an essential difference. When the word *to claw* is applied to human creatures, it is always in the worst sense of seizing any thing greedily, after the manner of cats or other wild beasts which have claws; and the word *to hand* does not simply denote taking hold with the hand, but taking hold for the purpose of lending another assistance. It has, however, sometimes the bad sense of taking a thing away privately; as, "To hand a book off or away."

LESSON III.

23.

BABE, BABY, INFANT, CHILD, BOY, GIRL, YOUTH,
MAIDEN, MAID, LAD, LASS, DAMSEL.

All these words refer to a human being in the early stages of its existence.

Babe is applied to a human being in the first months only after its birth.

Baby is a childish vulgar corruption of *babe*. *Babe* answers to *bube* Ger. *puer*, *puer*, *pupus*, Lat. *βηπαις* and *παις*, Gr. which properly denote a boy, and come from the Heb. *bar*, a son.

Infant properly implies a human being that has not yet acquired the power of speech; from *enfant*, Fr. *infans*, Lat.; that is, *in* not, and *fans* speaking; from *for*, to speak. It is, however, now applied in common use to children within the first three or four years of their lives; and in law it is figuratively used for any person within the age of twenty-one, who is supposed incapable of speaking and acting for himself.

Child properly denotes a human individual produced from another; from *cild*, Saxon, and *kind*, Ger.; which come from *cennen*, Sax. *kennen*, Ger. *gigno*, Lat. and *γενναιω*, Gr. to produce or be the author of human existence. In this sense we frequently use it without regard to age; as, "They lost an only child in the prime of life;" "They have three children;" "His children have all succeeded in life." But, in the common acceptation of this word, it is applied more particularly to children that are immediately under the guidance of their parents.

Boy and *girl* are particular terms to denote the sex of

children; as the former words, babe, infant, and child, are indifferently applied to both sexes.

Youth properly implies the state of being young; and, figuratively, a person of the male sex who is in that state.

Maid or *maiden* originally implied simply a child; from an old German word *mag*, a child. But the Saxon *maid*, and German *magath*, *magat*, or at present *magd*, agree with the English in expressing by this word any young unmarried female.

Maiden is a more elegant expression than *maid*.

Lad, originally denoted the same as a child, that is, the thing begotten; from *ilad*, Heb. to beget or produce. It is now confined to any young person of the male sex in common life; and *lass*, which is but a variation of *lad*, signifies the same person of the female sex.

Damsel is a corruption of the French word *demoiselle*, which is applied to young persons of the female sex in respectable stations of life. But the English word is now used as a more respectful term than the general word *girl*, although not confined to people of rank or fashion.

24.

BAG, SACK, PURSE, POCKET, POKE, POUCH, SCRIP, WALLET.

All these words denote some body made hollow of cloth, leather, or any substance equally pliable for the reception of other substances.

Bag is a general term for any such hollow body that holds other substances, and is not too large to carry by the hand when full. It probably comes from *belge*, Sax. *balg*,

Ger. *bulga*, Lat.; from *volvo*, to roll up, because it involves or rolls up in itself whatever it holds.

Sack, which, with very little variation, may be traced through every language up to the Heb. *sak*, differs from a bag by being the largest in size of any thing of the kind, and is generally made of the coarsest hempen cloth.

Purse, which is a kind of bag, differs from it by being much smaller; fit for carrying in the pocket, and holding money; from *bourse*, Fr. *boerse*, Ger. and *βυρσα*, Gr. a skin or hide.

A *pocket* differs from a purse or bag by being fastened or made fit to fasten to clothes.

A *pouch* resembles a pocket in shape, but is generally small, and always carried in the hand, for the purpose of holding small things. From a similarity in the form, the bags on the side of the head or neck of monkies, or other animals, into which they convey their food for a time, are called *pouches*.

Poke is a vulgar word for a common bag. The three last words are all immediately derived from the Fr. *poche*, Sax. *pocca*, which probably spring from the same source as the word *pack*, which comes from the Gr. *πηγνυω*, to compress; *πυκα*, close; and *πυκαζω*, to make close.

Scrip, which is a word not in common use at present, formerly implied a bag that was fit for carrying such things in the hand as were required immediately by the person. *Scrip*, in Ger. *schrap*, comes from *scirpus*, a bag of bull-rushes; from *sirpus*, Gr. *επιρος*, a bull-rush.

A *wallet* differs from a common bag or from a scrip only by being made of two pouches or smaller bags for holding a person's provisions or other conveniences during a jour-

ney. *Wallet*, in Fr. *valise*, Ital. *valigia*, comes from the German *wallen*, Teut. *walen*, to wander on foot into distant countries, after the manner of pilgrims.

25.

SHELL, COD, POD, HUSK, CHAFF, PEAL, RIND, CRUST,
BARK, COAT, SKIN, HIDE, SCALE.

These words all imply some naturally hollow body fitted for receiving and inclosing another body, generally of the vegetable kind.

Shell is the most general term, and in its widest sense implies simply a covering, or any thing that covers or encloses a body. In this sense it is, in Low Ger. *schelle*, High Ger. *schale*, Sax. *scaela*; and is probably derived through the channel of the German *hülle*, a covering, from the Latin *velum*, a veil, or covering, and the Heb. *cala*, to cover. In its limited sense, it is the hard outward substance of nuts, eggs, fishes, &c.

Cod implies the outer green enclosure of pulse which holds seed in two partitions separated from each other by a seam.

Pod differs from the former word by having but one receptacle instead of two for the seed.

Cod, in Du. *kodde*, Sax. *codde*, Ger. *schote*, Fr. *cosse*, Swed. *kudde*, comes, most probably, from *cutis*, Lat. *σῆντος*, Gr. a skin, which is derived from *κευθειν*, to hide, cover.

Pod probably comes from *bode*, a booth or little house.

Husk implies the same kind of hollow body for grain and smaller seed, as *cod* and *pod* do for beans, peas, &c. *Husk*, vulgarly called *hull* in Eng. answers to *hulsche*, Du.

Hulse Low Ger. *hylsor* Swed. and *hülse* High German, which probably all come from the Heb. *ozak*, to surround as with a fence.

Chaff is only the husk of corn when separated from it.

Peal differs from all the rest by adhering to the body, as in the case of apples, pears, and most kind of fruits, &c.; from *paale*, Low Ger. *fell*, High Ger. and *pellis*, Lat. a skin, which come from *φελλος* or *φλοιος*, the bark or covering of a tree; from *φλαω*, to break, because the bark is easily broken.

Rind is the same as *peal*; but in common life its application is extended to cheese and other bodies not vegetable, which is not the case with the latter word.

Crust is the hard outer substance of any soft body, like bread, the surface of which has been hardened and dried.

Coat is a general term, which is applicable in most of the preceding cases, as in speaking of grain, seeds, dried substances, &c. Thus we may say a seed has one, two, or three coats; meaning either shells, husks, pods, cods, &c. It comes from the same word as cod; that is, *κευθειν*, to cover, signifying a covering in general. In its most limited and familiar acceptation, it denotes the outward artificial covering for the human body.

Skin implies the thin covering which lies immediately over the body, of which it forms a part; in which sense it is applicable to vegetable bodies, as corn, onions, &c. as also to living bodies. *Skin*, in Ger. *schin*, Swed. *skinn*, Dan. *skind*, probably comes from the Gr. *σκηνος*, a tent or covering.

Hide, which is the same as *skin* in application to the brutes, is in Sax. *hyd*, Ger. *haut*, Low Ger. *huid*, Du.

huid, Swed. *hud*, Lat. *cutis*; which all come from *to hide*, Eng. *hyden* Sax. *hüthen* Ger. and *κευθειν*, Gr. to hide or cover.

Scale, which is but a variation of *shell*, has the same general signification; but is particularly applied to the outer substance which serves as a covering for fish, and is divided into small pieces.

26.

BOARD, BEAM, BALK, PLANK, DEAL, TIMBER.

All these words imply a certain portion of wood as a building material.

Board is the most general term to imply a thin wide smooth piece of wood; in Sax. and Ger. *bord*, Du. *berd*, which probably spring from *brettan* Ger. *brytan* Sax. and *πριζειν*, Gr. to split.

Beam differs from *board* by being as thick as it is wide: from the Saxon *beam*, a tree, because it is the size of a tree, if not the whole tree itself.

A *balk* is the largest kind of beam fixed across buildings to support the roof; in old Ger. *balco*, High Ger. *balken*, Swed. *balk*; which probably come from *pfahl* Ger. *baille* old Fr. *palus* Lat. a stake.

A *plank* is a small board sawed and planed fit for the carpenter's use; from *planke* Ger. and Teut. *plancka* Swed. *palanca* Ital.; which come from *planities* Lat. smoothness, *planus*, smooth, and *πλαξ*, a smooth table, or smoothness itself.

Deal, from *dealen*, Sax. to divide, signifies the thing divided or taken from another, that is, a piece. By way of distinction, it has been made to signify a flat thin piece of

firwood fit for the carpenter's use ; and as pieces of that kind of wood were probably most in use, the part has been figuratively placed for the whole, and *deal* therefore signifies likewise firwood in general.

Timber, on the contrary, properly signifies building wood in general, but figuratively a piece of timber.

27.

PALE, POLE, POST, STAFF, STICK, STAKE, PROP.

All these words denote a piece of wood of nearly similar dimensions, and serving the general purpose of support.

A *pale* is a long narrow piece of wood sharpened at the end so that it may be driven into the earth for the purpose of making a fence. In Lat. *palus*, from *pango*, to drive ; making *paxus*, *paxillus*, and *palus*, to denote the thing driven in.

A *pole* differs from a *pale* by being round only, whereas the latter may be of any shape. *Poles* are likewise generally longer than any other body of this kind. From the circumstance of its roundness it derives its name, which answers to *pole* Sax. *polus* Lat. *πολος* Gr. the pole of the world, or that point on which astronomers suppose the globe to turn ; from *πολεω*, to turn. Hence it is that in our common acceptation it implies not only these two points or ends, but likewise all bodies which are of the same shape from one end to the other.

Post differs from both the former by being thicker and shorter, consequently stouter and fitter for supporting other things ; in Fr. *poste*, Lat. *postis*, from *positus*, participle of *pono*, to place ; that is, the thing placed, fixed, or made firm.

A *staff* differs from a *pole* by being much shorter, and mostly of a length and thickness adapted to support the weight of a person in walking ; in Saxon *stæf*, Low. Ger. *staff*, Swed. *staf*, Lat. *stipes*, and Gr. *στυπος*.

The word *stick* includes not only a staff, but also any thing smaller of the same shape and substance down to a small twig of a tree. *Stick*, in Sax. *stec*, Ital. *stocco*, Ger. *stock*, comes from *to stick*, Engl. *stican* Sax. *stekken* Low Ger. *stecken* High Ger. *stika* Swed. ; which all spring from the Hebrew *tzek*, to lay or press down.

Prop is a term properly implying any substantial body fit to support another ; but it is figuratively used for poles that are hooked at the end so as to support clothes lines, branches of trees, &c.

28.

STONE, FLINT, MARBLE, SAND, GRAVEL, PEBBLE,
GRIT, DUST, POWDER.

All these words denote a body of earth either in its con-
creted or its disorganized state.

Stone is the most comprehensive term to denote this mass of con-
creted earth in general. It may imply the whole undivided mass, or single portions of that mass. Thus we say, "As hard as stone ;" that is, as hard as earth in a con-
creted state ; or "to gather stones," "to throw a stone," &c. ; that is, a piece of stone. *Stone*, in Sax. *stan*, High Ger. *stein*, Low Ger. *steen*, Gr. *στα*, from *στημι*, to stand ; that is, to be firm and hard, as is the case with any thing that is in a con-
creted state.

Flint is a species of stone in its particular sense ; that is to say, any stone that will emit fire in consequence of attrition. *Flint* is in Sax. *flint*, in Du. and Fran. *flinte*.

Marble is a species of stone of the hardest and finest kind. It is generally taken in the universal sense to include the whole species; but it may be used in a particular sense for the little balls cut out of marble which serve as toys for children. In Fr. *marbre*, Ger. and Lat. *marmor*, Gr. μαρμαρος, a marble; from λευκος, white, shining, and μαρμαριζω, to shine, on account of the beautiful polish which marble will admit of.

Sand is a collective term to denote grains of glassy earth indefinitely small and totally disjoined from each other; it is in Ger. and Swed. *sand*; probably from *sam* or *samen*, a seed or grain, and ψαμμος, Gr. sand, which comes from ψαω and ψηω to rub, or bruise into small pieces.

Gravel is a collective term to denote a number of small stones made to adhere to each other by the mixture of clayey earth: in Fr. *gravier*, *gravelle*, Low Ger. *graving*, *gruus*, *grund*, Ger. *gries*, old Ger. *krieze*, Swed. *grus*; which come from the Fr. *ecraser*, Low Ger. *grüsen*, Engl. *crush*, Lat. *cruciare*, to bruise or squeeze into pieces.

Grit, which comes from the same original as gravel, implies distinct and individual grains of sand separated from the collection.

A *pebble* is any single smooth and small stone, probably a corruption of *paveable*, from *to pave*, to denote the thing with which one can pave, because pebbles were mostly used for paving.

Dust is a collective term to denote the infinitely small and light particles of any dried and disorganized body, particularly the earth, stones, &c. In Sax. and Low Ger. *dust*, Swed. *dost*, Icelandic *dupt*, and by a transposition of letters in Ger. *staub*, old Ger. *stuppe*, Low Ger. *stoff*,

Swed. *stoft*, *stybbe*; which come from the Gr. *σιβειν*, to tread with the foot, and, by a natural consequence, to bruise to pieces.

Powder, from the Fr. *poudre*, and Lat. *pulvis*, originally meant the same as dust; but now it is applied to every thing except earthy substances, as the bark of trees, &c. In a particular sense it denotes fine wheaten flour, prepared for the purpose of being used as an ornament to the hair.

29.

BANK, SHORE, COAST, BEACH, STRAND, QUAY.

All these words denote the edge of a piece of water.

Bank implies the bounding earth within which rivers and other small pieces of water are contained; it likewise stands for a small elevation of the ground above the ordinary level; as in Sax. *banc*, *benc*, *baenc*, Ital. *banca*, *banco*, *panca*, Dan. *buenk*, Swed. *baenk*, Ger. *bank*; which signify also an elevated seat, and come from the Latin *bancus*, a bench.

Shore is the same as bank, only in reference to seas: in Sax. *score*, Dan. *schore*; probably from the Gr. *σχερος*, near, adjacent.

Coast includes in it not only the edge, but an extent of land lying along the sea: in Fr. *coste*, *cote*, Ger. *küste*, from the Lat. *costa*, a side or rib.

A *beach* is properly only a part of a shore; namely, that part which is nearest to and on a level with the water, by which it is frequently washed. This part is therefore commonly occupied by stones, shells, &c. which are thrown up by the sea, and have the name of shingles.

Strand is another and less common name for beach. It

is particularly used in reference to shipwrecked vessels or others that lie on the ground by the side of the water.

Wharf implies that part of a bank or shore which, by its situation, is fitted as a landing place for goods, and is generally elevated. Its sides are propped up by wood work. In Sax. *wharfa*, Low. Ger. *warf*; probably from the Teutonic *werfen*, to throw, because goods are thrown upon it.

A *quay* differs from a wharf by being paved and otherwise prepared for the reception of goods and the preservation of vessels. *Quay*, otherwise spelt *key*; in Fr. *quai* and *clef* (answering to our common word *key*), Sax. *caye*, Ger. and Teut. *kai*, Lat. *clavis*, Gr. *κλεις*, from the Lat. *claudo*, Gr. *κλειω*, Heb. *calah*, to shut or lock, because vessels are thus locked in.

30.

CUSHION, PILLOW, BOLSTER, COUCH, BED.

All these words denote a bag or sack stuffed with some soft substance.

A *cushion* is the smallest thing of this kind, and serves the general purpose of resting some part of the body.

A *pillow* is the next in size, and serves the purpose of raising the head when the body is in a lying posture.

A *bolster* is longer than a pillow, and serves the same purpose of raising that part of a bed on which the head is placed.

A *couch* is much larger than a bolster, and serves for the whole body to rest upon. As it is frequently conveyed from place to place, it is not so large as a bed, which is the largest thing of this kind, and the most generally used.

Cushion, in Fr. *coussin*, Ital. *cuscino*, *coscino*, Ger.

küssen, Du. and Teut. *kussen*, Heb. *cusah*, a cushion or covering, from *cusah*, to cover.

Pillow, in Sax. *pyle*, Low Ger. *pohl*, Du. *peuluw*, Ger. *pfühl*, Lat. *pulvinus*, from *pellis*, a skin.

Bolster, in Sax. and old Ger. *bolster*, Ger. *polster*, from *bol*, round or puffed up, which is connected with *wulst*, a swelling, from *schwellen*, to swell, and *welle*, a wave, it being the property of waves to puff or swell up.

Couch properly signifies a thing to lie on; from the verb *to couch*, in Fr. *coucher*, to lie, &c.

Bed, in Sax. *bed*, Low Ger. *bedde*, Swed. *baed*, Ger. *bette*, from the old Ger. *beiten*, to bide, wait, stay, or rest, Arabic *but*, *bit*, to spend the night, and the Heb. *but*, a habitation. *Bed*, therefore, in its original and proper sense, implies a resting place; in which sense we use it when we speak of the bed of animals; but in the limited sense of a feather bed, it is figurative, the thing on which one rests being put for the place where one rests.

31.

VESSEL, CASK, BUTT, BARREL, VAT, TUB, PAIL, BOTTLE, FLASK, FLAGON, PITCHER, CUP, POT, BASON, BEAKER, BOWL, GLASS, MUG, JUG, CAN, TANKARD.

All these words denote a hollow body fitted for holding a liquid.

Vessel is the general term for all such hollow bodies; from the Lat. *vas*, which might possibly come from *vescor*, to eat, because eatables are most commonly placed in hollow bodies of this description.

A *cask* is a general term for every kind of wooden ves-

sel which is composed of staves, and wider in the middle than at the ends. It is used for the preservation of wine, spirituous liquors, &c. *Cask*, in Fr. *casque*, Lat. *cadus*, and Gr. *καδος*, from the Heb. *cad*, a stone wine bottle.

A *butt* is the largest kind of cask, and a *barrel* the next to it in size. A butt generally measures in quantity two hogsheads; but barrels are of different dimensions, and, when they measure only one hogshead, they have the name of *hogshead*. Barrel likewise implies a measure as well as a vessel; namely, a measure less than a hogshead: in this sense it is figurative, the cask that holds the liquor being put for the liquor itself. *Butt* is a very old word to be traced through almost every known language in the sense of a cask, as in Du. Dan. and Ger. *botte*, *butte*, Ital. *botta*, Fr. *boutte*, Gr. *βυττις*, *βυττιον*, Heb. *bath*. *Barrel* probably derives its name from the bars of wood of which it is composed.

A *vat* is a large hollow body resembling a large cask cut in two, with only one bottom. It is used simply for holding liquors for a time, principally during any particular preparation. A *tub* differs from a vat by being very much smaller and of various sizes. A *pail* differs from both by being much deeper than it is wide, and supplied with a handle so as to fit it for the conveyance of liquids by the hand. *Vat*, in Low Ger. *vat*, from *faten*, to hold or receive, which is doubtless connected with the Lat. *vas*, a vessel, and *capio*, to hold or receive.

Tub, in Low Ger. *tubbe* or *dubbe*, High Ger. *zuber* or *zobe*, a tub, and *topf*, a pot, which doubtless come from *tief*, deep.

Pail, in Span. *paila*, Gr. *πελλα*, a milk pail; from *πλεος*, full, because it is a vessel so frequently filled.

Bottle, *flask*, *flagon*, are all much smaller vessels than the preceding, with small necks and big bellies, for the purpose of keeping small quantities of liquors that are only used occasionally. *Bottle*, denoting the utensil in common use, comes from *bouteille* Fr. *buttel*, *buddel*, *pulle*, Low Ger. Sax. *bolla*, Swed. *bolle*, Lat. *ampulla*. *Flask*, the smallest kind of glass bottle, is used for oil; and *flagon*, the largest of the stone kind, commonly holds oil or wine. *Flask* and *flagon*, in Fr. *flasque* and *flacon*, Ger. *flasche*, Lat. *lagna*, Gr. *λαγνηνος*.

Pitcher differs from the preceding by being always earthen. It is likewise commonly provided with handles for the purpose of conveying small quantities of liquor in the hand. *Pitcher*, in old Fr. *picher*, *piechier*, Span. *pichel*, Ital. *pitchard* or *bicchiere*, Ger. *beker*, *becher*, a beaker, &c.

Cup is a species of vessel of a size fitted for holding the liquor that a person is going immediately to drink. In this general sense it includes *beaker*, *glass*, &c. which are likewise used as drinking vessels. In a particular sense it implies only the small earthen vessel out of which tea or coffee is drank. In Fr. *coupe*, Ital. *coppa*, Swed. *kop*, *kappa*, Lat. *scyphus*, Gr. *κυββα*, from *κυφον*, bent, and *κυπτω*, to bend, which doubtless has a common origin with the word *cave*.

Pot, like cup, is a general term to denote a vessel of different dimensions, but much larger and more massive than a cup, as the quart pots which are used for holding beer, as well as drinking out of, and boiling pots, which are generally the widest and deepest of the kind. In Low Ger.

and Fr. *pot*, Ital. *potta*, Irish *pota*, from ποτήριον, a cup or drinking vessel, from πινω, to drink. As this word, however, denotes any deep vessel, it is probably derived from the same source as *butt*.

Bason, in Fr. *basin*, Ital. *bacino*, *bacile*, Dan. *bekin*, Low Ger. *becken*, has no doubt a common origin with *beaker*, which is in Low Ger. *beker*, Dan. *beger*, Swed. *begare*, Ital. *bicchiare*, all from βίχος, a cup with an ear to it. *Bason* and *beaker* have, however, very different acceptations at present; the first denoting a flat vessel, the hollow of which forms a semicircle; and the second a vessel supported by a foot, the hollow of which resembles half an oval. A *bason* is commonly earthen, and serves to hold liquors for temporary purposes: but a *beaker* is generally made of glass, and serves as a drinking vessel.

A *bowl* is a round vessel apparently cut out of a ball of wood. It is sometimes made of earth in a similar shape, and it is particularly used for holding such liquors on the table as are to be distributed to a number of persons.

A *glass* is a general term to denote any drinking vessel made of glass. This word, therefore, applies to a *beaker*, which is commonly made of glass; to a *goblet*, which is without feet and without a belly, increasing in width from the bottom; and to a *tumbler*, which is smaller than a goblet, and of equal width from top to bottom. *Glass*, in common life, is put by way of distinction for a wine glass; as when we say, "To fetch glasses," "To set glasses on the table," &c.

Mug, *jug*, *can*, *tankard*, differ from all the preceding not only in their shape but in the uses to which they are put. They serve common purposes, and are made only of common materials, such as wood, stone, pewter, &c.

A *mug* is the ordinary earthen vessel of an equal width from top to bottom, provided with a handle, and serving to hold beer, &c. as also to drink out of. It probably comes from the Welsh *myglan*, to warm, because it served the temporary purpose of warming a small portion of liquid previous to its being drank. *Jug*, which is a barbarous corruption of *mug*, denotes a vessel generally of the same size, but similar in shape to a pitcher, having a big belly with a spout. *Cann*, which from the Sax. *canne*, Ger. *kanne*, the Lat. *cantharus*, and Gr. *κανθαρος*, comes from *κανα* Gr. *kenah* Heb. a cane, reed, or pipe, that is, denoting a hollow body. It formerly signified a drinking vessel of wood or metal in a cylindrical form, and with a lid; but now it denotes a larger vessel for holding liquors of a similar shape.

Tankard, which is but a barbarous corruption of the word *cann*, denotes the same thing as it is commonly used in alehouses.

32.

BOX, CASE, CHEST, COFFER, TRUNK, PORTMANTEAU, CANISTER, JAR, BASKET, PANIER, HAMPER, FRAIL.

All these words denote a hollow body composed of hard materials fit for holding solid substances.

Box is the most general of the above terms to denote any such hollow body, composed of wood, iron, or any other hard substance, for the purpose of holding or keeping in security books, money, &c.; as the German *büchse*, Dan. *bosse*, Swed. *bysse*, Lat. *pyxis*, which comes from the Gr. *πυξος*, boxwood, because of this wood as the hardest kind boxes were probably first made.

Case, which, through the channel of the Fr. *caisse*, Ital. *cassa*, and Ger. *kasten*, comes from the Latin *casa*, a cot

tage or simple covering from the weather, and the Heb. *casah*, to cover. It implies any hollow body formed for containing and receiving solid substances, merely for the temporary purposes either of conveyance or of keeping from external injuries. In this abstract sense it is applied in our language to things that are otherwise the most dissimilar in every respect ; as, for instance, “a book case,” which is a large wooden inclosure commonly with a glass door, and fixed against a wall ; “a knife case, scissors case,” &c. which are very small, and made of stiff paper ; “a tooth-pick case and other cases,” for holding a variety of trifling but costly articles ; and, lastly, wooden cases like boxes which are composed of thin boards slightly nailed together for the purpose of conveying merchandizes from place to place.

Chest, which is in Sax. *cest*, Dan. and Ger. *kiste*, Swed. &c. *kiste*, Lat. *cista*, Gr. *κίστη*, comes very probably from the Heb. *cis*, a bag, purse, &c. that is to say, a hollow body in the general sense. At present it denotes the largest of this species of hollow bodies which is particularly adapted for preserving things in security that are to be laid up for a time. In a limited acceptation, it is applicable to that part of the human body containing the breast and lungs.

Coffer, at present, denotes in common life that species of strong iron box or chest which is adapted for keeping money in security, vulgarly called a money chest. It is in Sax. *coffer*, Fr. *coffre*, Ger. *koffer*, Dan. and Swed. *koffert* ; and, in common with many words that denote a hollow body, it comes from the Hebrew *cabah*, to conceal, and *capaph*, to cover.

A *trunk* differs from a simple box by the wood being

covered with hair and leather. In its shape it is likewise similar to the trunk of a tree, whence it probably derives its name.

A *portmanteau* differs from a trunk by being smaller, and of a shape adapted for conveying all necessaries on a journey. It is composed of the Fr. *porter*, to carry, and *manteau*, a cloak. When this thing is made of leather, it has the name of a *cloakbag*.

A *canister* and *jar* differ from all the preceeding by being smaller, and composed of either tin or stone: they are both used for fruits, sweetmeats, herbs, &c. A canister is generally of tin or a similar light metal, and a jar of stone. In shape they are not particularly distinguished from each other, but a jar is always smaller than a canister.

Basket, *panier*, *hamper*, and *frail*, in distinction from the former, denote things composed of flexible materials twisted and interwoven with each other. A *basket* is the common portable utensil of this description with one handle or more. This word is properly the general term to include the rest. A *panier* is larger, and constructed of coarse materials. It is always placed on each side a horse for the conveyance of vegetables, bread, or similar articles, which are exposed to daily sale. In French *panier*, Ital. *paniere*, from *panis*, bread, the principal article conveyed in it. A *hamper* is made stouter than either the former, consisting of small sticks placed crosswise, and at a small distance from each other. *Hamper*, probably changed from *hanaper* and *handpanier*. A *frail* is the most flexible species of basket, composed of straw, and fitted to wrap round any thing which it encloses. It is always used for the conveyance of raisins, figs, and other dried fruits, from one country to another. It probably derives its name from

the Latin *fragilis*, frail or brittle, it being composed of brittle materials.

33.

CLUSTER, BUNCH, KNOT, TUFT, LOCK, BUNDLE,
PARCEL, PACKET.

These are all collective terms, denoting a number of things connected together either naturally or artificially into one whole.

Cluster has a reference to a number of things of the same kind which either stand very close to each other, or are naturally bound to some common object. When we say "a cluster of stars," we refer to the closeness with which they appear to stand together: on the other hand, "a cluster of grapes," "to hang in a cluster," are expressions which imply that they are fastened to some common object, though separated from each other. *Cluster*, in Saxon *cluister*, probably comes from *kloss*, a clod or lump; making in the plural *kloesser*, to denote a number of such lumps collectively.

Bunch never denotes, like the word *cluster*, any number of thing simply standing together, for they must always be bound somewhat closely either to each other, or a common object. But in this sense it has a more general application than the word *cluster*, for we cannot only say "a bunch of grapes, raisins, figs," &c. but also "a bunch of currants, berries," &c. and likewise in reference to things artificially bound together, as a bunch of roses, flowers, sticks, &c. probably from the High German *bündel*, Low Ger. *pung*, *punge*, *püngel*, a bundle.

Knot is vulgarly used in the exact sense of *cluster* to denote a number of distinct things closely connected; but

properly it denotes different parts of the same body, as string, riband, &c. fast tied into one another as to form a hard substance : in Saxon *cnotta*, High Ger. *knoten*, Lat. *nodus*, also *nectere*, to sow, Gr. *νρ,θεω*, to saw, from the Heb. *onad*, to tie together.

Tuft is applicable to feathers, hairs, &c. when placed together so as to form a kind of bush. Thus the “ tuft of feathers on the head of birds,” otherwise called their *crown*, resembling a bush in appearance ; and when feathers, &c. are artificially bound into this shape, they have likewise the name of tuft.

Lock is applicable to hair only, that is, a number of hairs either on or off the head which are entwined with each other. *Lock*, in this sense, is derived from the verb *to lock*, signifying the thing locked or twisted close together.

Bundle, though it has a common origin with the word *bunch*, refers to things that are artificially bound together without regard to whether they are of the same or of a different kind. Thus, “ a bundle of papers, clothes, sticks,” &c. may indicate a number of these things taken separately or all together. *Bundle*, from *bündel* Ger. or Teut. is the diminutive of the word *bund*, which simply signifies a number of things bound or tied together, from *binden*, to bind or tie.

Parcel is commonly used in the sense of *bundle*, but with particular reference to the manner in which the things are bound together, that is, mostly by being enclosed or wrapped up, and also tied in linen or paper. By the word *bundle* is likewise simply implied the being tied together ; but to the word *parcel* is annexed the idea of the things being wrapped up and tied together for some parti-

cular purpose, principally in order to be conveyed from one place to another. *Parcel*, therefore, in Fr. *parcelle*, is in reality changed from *pars*, a part, to denote a quantity of things purposely separated from the rest. In this sense it is sometimes used when we say "a parcel of coffee, tobacco," &c. to signify simply a quantity.

Packet, from the verb *to pack*, properly implies a parcel inclosed and securely fastened in some box or bag. It is the diminutive of the substantive *pack*, and generally signifies a parcel of letters. Hence it is that the vessels appointed by government for the conveyance of such packets from one country to another have also the appellation of *packet*.

34.

EXTREMITY, END, POINT, NIB, NOB.

All these words denote the last or remaining portion of some line or body.

Extremity is the very last remaining and indefinitely small part in the length of any body: thus we say, "the extremity of a walk," "the extremity of a stick," &c. in Fr. *extrémité*, Lat. *extremitas*; implying the extreme part, from *extremus*, which is the superlative of *exterus*, outward.

End conveys a more general sense, simply implying the part where a body ends, without specifying it minutely. *Extremity* is sometimes used relatively to denote the end which is more distant from us, but the word *end* conveys no such distinction. *End* implies either part of a line or body where it ceases to extend lengthwise; but, supposing us to have a pole in our hands, we could apply the

word *extremity* with propriety to that end only which was outermost or most distant from us. Moreover, as end does not denote so minute a part as extremity, it is applicable to bodies which have nearly as much breadth as length: thus we say "the end of the house, of the garden, wood, field," &c. so likewise "the end of the world," which implies any part of the world where it ceases to extend, in distinction from "the extremity of the world," which rather conveys the idea that the world in that part is extended more in length than breadth.

A *point* is rather a species of extremity, namely the extremity of any body which diminishes in size as it extends in length. In this manner we speak of the point of a knife, spear, scissars, &c. *Point* conveys the idea of still greater minuteness than either the word *extremity* or *end*. *Point*, in Fr. *pointe*, Ger. *punct*, Lat. *punctum*, from *pungo*, to prick; that is, the instrument or extreme part of the instrument with which one pricks.

Nib and *nob* both denote a species of point; the first in application to the bill of a bird or to a pen, and the second to the round extremity of any other body which is there larger than elsewhere. *Nib*, *nob*, like the Sax. *nebb*, Low Ger. *nibb*, Swed. *nabb*, *naff*, come from *nob*, Heb. to project, because they denote the most prominent part of the body.

How would you define the word *child*, John, in this connexion? "He is a mere child."

John. "One who is not yet a man."

Pre. "A human being in an immature state." Would you define it the same in this connexion? "His children were left destitute at his death."

John. No ; I should say that here the word child signifies a human being as related to his parents.

Pre. In which sense does the word come nearest to *infant* ?

John. In the first sense.

Pre. Is there any difference between the two words in this acceptation, and what ?

John. An infant is younger than a child.

Pre. How so ? If a child mean “ a human being in an innumature state,” what is there here expressed relative to the age ? Besides, remember the definition of the word *infant*.

John. It signifies a child within the first or second year of its life.

Pre. You perceive, then, that an infant is itself a child. Every infant, therefore, must be what ?

John. A child.

Pre. But every child need not be what ?

John. An infant.

Pre. What sort of term, then, is *child*, and what *infant* ?

John. *Child* is a general and *infant* a particular term.

Pre. Would you, William, define *babe*, *boy*, *girl*, by any term less general than human being ?

Will. No.

Pre. Consider, then, first what is particularly expressed by the word *babe*.

Will. A babe is “ a human being in the first months of its existence.”

Pre. Is not a babe, then, a human being in an immature state, and can it not therefore be defined by another less general term ?

Will. Yes, it is "a child within the first months of its existence."

Pre. What do the words *boy* and *girl* especially express?

Will. They express the sex of the human being.

Pre. They are, therefore, particular terms in relation to what general term?

Will. The general term *child*.

Pre. That is, *boy* is in a few words what? and *girl* what?

Will. *Boy* is "a male child," and *girl* "a female child."

Pre. You can now explain to me, Henry, the words *childish*, *girlish*, *boyish*.

Hen. They express qualities from the words *child*, *girl*, *boy*.

Pre. Do they express a quality any way similar?

Hen. Yes; they all express the quality of being like the object from which they are derived; *childish*, of being like a child; *boyish*, of being like a boy; and *girlish*, of being like a girl.

Pre. Are the words *child*, *boy*, *girl*, natural or moral terms, George?

Geo. natural.

Pre. How so?

Geo. (silent).

Pre. Do they not denote some outward visible object?

Geo. Yes.

Pre. What are such words termed in grammar?

Geo. Material substantives.

Pre. Are the words *childish*, *boyish*, *girlish*, also natural terms?

Geo. Yes.

Pre. They may appear so to you; but consider that such are properly natural qualities or attributes as are perceptible in things by means of the senses, as *cold* or *hot*, which we perceive to belong to things by means of feeling; *bitter* and *sweet*, by means of tasting; *large* and *small*, by means of seeing, &c. &c. The quality, however, in one object of being like or unlike another, is discovered only by means of the mind, that is, by means of comparison; consequently it is what?

Geo. A moral quality.

Pre. Yes; a moral or intellectual quality of a natural substance: and the term is what?

Geo. Moral or intellectual, and not natural.

Pre. What do the words *childishness*, *boyishness*, *girlishness*, imply, Charles?

Chas. The qualities of *childish*, *boyish*, and *girlish*.

Pre. But the words *childish*, &c. likewise denote qualities: where then is the difference?

Chas. (silent).

Pre. The qualities expressed by the words *childishness*, &c. are separated in our minds from the things to which they belong, and are conceived in our minds as things themselves. What sort of terms are they called?

Chas. Abstract moral terms.

Pre. And in grammar what name have they?

Chas. Immaterial substantives.

Pre. Define to me, Robert, the words *peal*, *to peal*, and *pealing*.

Rob. Peal is on the outside of apples and oranges.

Pre. Very true; but, in order properly to define it, you

must give it a name more general than itself. Recollect the general term which includes this and similar words.

Rob. It is a hollow body that encloses another body.

Pre. Strictly speaking, it is "a hollow body which naturally adheres to the substance which it encloses." What does *to peel* express, as in the sentence "to peel apples, pears," &c.?

Rob. That is, to take off the peel.

Pre. What of the word *peeling*, as in the example, "Throw away the peelings?"

Rob. That signifies the thing so peeled or taken off.

Pre. Do you, James, define the word *crust*.

James. *Crust* is a hard substance which adheres to the body it encloses.

Pre. What, then, does *to encrust* signify, as in the sentence "the cake was encrusted over?"

James. It signifies here *to get a crust*.

Pre. What sort of words are *to peel* and *to encrust*?

James. Verbs.

Pre. How do you know?

James. Because they denote actions.

Pre. Of what things do they denote the actions or operations?

James. They denote the operations of material things.

Pre. What sort of operations of these material or natural substances do they denote?

James. The natural operations of those substances.

Pre. The terms are therefore what?

James. Natural.

Pre. And the names of those substances are distinguished in grammar how?

James. They are material nouns.

LESSON IV.

35.

CUB, PUPPY, WHELP.

All these words denote the young of animals in the brute creation.

Cub refers mostly to foxes, bears, and other wild beasts; *puppy*, to dogs principally; and *whelp*, chiefly to dogs and foxes.

Cub, from *cubo* in Latin, to lie down, signifies the animal which comes into the world when the mother lies down and brings forth her young. *Puppy* probably comes from *pupus* Lat. *βηπαις* Gr. a boy or young animal; and *whelp* from the Sax. *hwelp* and Lat. *vulpes*, a fox.

36.

PAPER, PARCHMENT, VELLUM, CARD, PASTEBOARD.

All these words denote some artificial material fitted for receiving and retaining written characters.

Paper is at present a composition manufactured from rags; but it derives its name principally from its use, namely, that of receiving and retaining written characters. Like the Fr. *papier*, it comes from the Lat. *papyrus* and Gr. *παπυρος*, implying a species of reed which grew on the banks of the Nile, and was manufactured by the ancients into a substance like paper, that served the same purpose.

Parchment is manufactured from the skins of sheep, &c. instead of rags, and derives its name from the Fr. *parchemin*, Teut. *pergament*, Ital. *pergamena*, from *Pergamus*, a town in Asia Minor, where it was invented by King Eumenes as a substitute for the papyrus or Egyptian reed,

which King Ptolemy prohibited from being sent out of Egypt.

Vellum is a fine species of parchment; from *velin* Fr. and probably *velamen* Lat. for a sort of skin.

Card differs from the preceding by being composed of two or more papers pasted on one another so as to form one substance; and when the paper of which it is composed is hard and coarse, and many sheets are united to form a thick substance, it is termed *pasteboard*. *Card* is either taken generally to imply all paper made like card, or it implies pieces of that card cut into a particular shape, for a particular purpose. *Card*, in Lat. *charta* and Gr. *χαρτη*, signifies paper, or any thing on which written characters may be made, from *χαρασσω*, to inscribe or impress.

Pasteboard, as its name denotes, is any thing made as hard as a deal board by means of paste. Hence it is that the covers of books made of this pasteboard are called *boards*.

37.

BOOK, BIBLE, VOLUME, ROLL, PAMPHLET.

All these words denote a given quantity of folded paper, parchment, &c. either written upon or intended to be written upon.

A *book* is several leaves of any writing material fastened together so as to form one whole. In figurative and particular acceptations it may likewise denote the printed paper which is intended for a book, or the matter and subject intended to be printed, as “a book in sheets,” meaning the unfolded sheets of printed paper which are to be put together by the binder: “to write a book,” meaning to dispose by writing on paper the matter which is afterwards to

be printed. *Book*, in Sax. *boec*, Du. *boek*, Low Ger. *book*, High Ger *buch*, Swed. and Icelandish *bok*, and Dan. *bog*, all which probably come from *biegen* Teut. to bend, because a book is formed by the bending the leaves.

Bible, which is in Gr. βιβλος, originally signified either any book in general, or, by way of distinction, the sacred volume in particular; in which latter sense it is now taken in English. *Biblus* in Lat. and βιβλος in Gr. properly denoted the same as *papyrus*, παπυρος, that is, the Egyptian bark of which books were made.

A *volume* in the common acceptation signifies a bound book, but in its particular sense it implies that part of a printed work which is bound up. As the whole printed work is likewise called a book, the word *volume* is here requisite to mark the distinction. The Latin word *volumen*, whence this word is derived, came from *volvo*, to roll, because the Romans used to write their books on the bark of trees, which for convenience sake they rolled up into a portable form.

We have likewise pieces of parchment or paper written upon and rolled up instead of being bound, which have the name of *rolls*, from the verb *to roll*.

A *pamphlet* is, properly speaking, a small book; that is to say, a small number of leaves fastened together by stitching, without any cover.

38.

BAT, CLUB, CUDGEL, BLUDGEON, CANE.

These words all imply sticks that may be easily wielded in the hand.

A *bat* is purposely made either quite round, or else

somewhat flattened at the end, for striking the ball when it is flying. It comes from *to beat, battre* Fr. &c.

Club, cudgel, and bludgeon, are used as offensive weapons for striking. A club generally has one end thicker than the other; a cudgel is mostly rough, and knotted; and a bludgeon, which is used by highwaymen, or similarly desperate characters, is larger than either.

39.

TO BEAT, STRIKE, HIT, KNOCK, BATTER, SLAP, PAT, RAP, CUFF, BUFFET, FLOG, SCOURGE, WHIP, LASH, CANE, CUDGEL.

All these words imply the act of moving one body of certain dimensions, or causing it to move with more or less violence against another.

Strike signifies the act of exercising this violence by one single effort at a time: in Sax. *strican*, Dan. *stricker*, Lat. *strictum*, participle of *stringo*.

Beat signifies the same action frequently and successively repeated: in Fr. *battre*, Lat. *batuo*, Heb. *habat*, to beat.

Hit, in common life, means precisely the same as *strike*; but it is not an elegant expression. It may however be very properly used to convey the idea of the agent having intentionally by way of aim, without particular violence, caused one body to strike against another, as in the case of throwing stones in order to hit an object; whereas in the use of the words *beat* and *strike* much violence is supposed to be exercised, and frequently with an intention on the part of the agent to inflict pain. *Hit*, from the Lat. *ictus*, participle of *ico*, to strike, comes from *necah* Heb. to strike.

Knock is another inelegant substitute for *strike*. But it derives likewise a peculiar meaning from the intention of the agent, namely, that he strikes either to drive a body forward, or to produce a sound by way of a signal, &c. as in the case of knocking a nail, or knocking at the door. *Knock*, in Sax. *cnucian*, Welsh *knoccio*, Heb. *necah*, to strike.

Batter, from the Fr. *battre*, is a vulgar expression to denote the act of beating violently.

Slap expresses the same as *strike*, but conveys some idea of the manner of performing the action; namely, that of producing a sound something similar to the sounds of which the word *slap* is composed, by means of the flat hand or any other similar body: in Teut. *sclap*, Lat. *alapa*, from *al ap* Heb. over the face, because slaps are commonly given on the face.

Pat signifies the same as *slap*, only that the action is performed with less violence. It probably comes from the verb *to pass*, that is, to pass the hand over the face or any other object which may receive such an action.

Rap denotes the same as *strike*, except that the action is performed suddenly and quickly: in Sax. *hreppa*, Gr. *επιζω*, to strike with a rod; from *επις*, a rod.

Cuff and *buffet*, which are inelegant terms for slap, are perhaps properly applied to vulgar persons, from their manner of performing such actions.

Flog implies the same as *beat*, only that the action is performed by means of a number of small strings or sticks.

Scourge, *lash*, *whip*, *cane*, may be easily understood to denote different modes of beating, deriving their names from the instrument with which the action is performed. As the

scourge is so constructed of many knotted thongs as to inflict the severest pain, this word conveys the idea of more than ordinary violence being exercised, and may be figuratively applied to denote any excessively severe beating.

To cudgel is a very vulgar expression, fitted only for the class of people who are in the habits of performing the action.

40.

EXHALATION, EFFLUVIA, VAPOR, DEW, MIST, FOG, STEAM, REAK, BREATH, SMOKE, FUMIGATION.

All these words denote some liquid or æthereal body that issues from another body.

Exhalation, from the verb *to exhale*, properly denotes the act of exhaling, and is figuratively put for the thing exhaled. It is the most general term, and applicable to all the rest.

Effluvia, plural of the Latin *effluvium*, from *e* or *ex*, out of, and *fluo*, to flow, is a general, collective, and abstract term to denote a number of different exhalations, particularly those of an offensive nature.

Vapor, in Latin also *vapor*, denotes either a watery exhalation raised by the heat of the sun, or, which is more common, a mineral and sulphureous exhalation drawn from any body by means of heat.

Dew implies a watery exhalation either actually fallen, or in the state of falling, on the earth: in Sax. *deawe*, Low Ger. *dau*. High Ger. *thau*, Dan. and Du. *dug*, Swed. *dag*. Lat. *ros*; from *ῥέω*, to flow.

A *mist* consists of less refined particles than a dew; and *fog*, which is a more common term, implies a still

thicker and heavier collection of other particles mixed with water.

A *steam* is a watery exhalation from either hot water or a body heated in water; but a *reak*, or reek, which is vulgarly put for a steam, properly implies an exhalation that issues from bodies in general when heated by violent motion.

Breath, on the other hand, implies the æthereal exhalation which issues from the lungs of an animated body.

Breath and *Steam*, though very different in their present form and application, have probably one common origin, that is, *steam*; in Sax. *setema*, steam; and *aethem*, any exhalation: in Gr. *ατμος*, from *αω*, to breathe, and *aed* Heb. a vapor or exhalation in general; also *breath* in High Ger. *athem*, breath, and *brodem*, steam; in Low Ger. *atem*, breath, and *frathem*, *fradem*, *fraam*; in Sax. *aethm*, in Gr. *ατμος*, and in Heb. *aed*, a vapor, as before.

Reek, which in Sax. *rec*, Low Ger. *rook*, High Ger. *Rauch*, Dan. *rog*, signifies smoke, probably owes its name either to its slow gliding motion, being connected with the German words *recken*, to reach or stretch, *kriechen*, to creep, &c.; or to its strong effect on the olfactory nerves, by which it is connected with *riecken*, to smell.

Smoke is a dry exhalation ascending from any body which is in a state of consumption by fire: in Low Ger. *smook*, Sax. *smec*, *smic*, *smoec*; signifying a very thick smoke, which probably derive the name from Low Ger. *smecken*, Sax. *smaeccen*, to taste, because smoke acts so powerfully on the organ of taste.

Fumigation implies that kind of smoke which arises from burning vegetable substances for the sake of purifying the

air. It is a figurative term, and in its proper sense, like the Latin *fumigatio*, denotes the action of producing smoke; from *fumigo*, to fumigate, and *fumus*, smoke.

41.

OCEAN, SEA, MAIN, DEEP.

These words all refer to the grand collections of water which are formed in the different parts of the earth.

Ocean properly comprehends only the largest pieces of water which separate one quarter of the globe from the other; as the Atlantic, which separates America from Europe and Africa. *Sea*, on the other hand, is applicable to those smaller collections which separate one country from another; as the North Sea, which separates England from Germany. *Ocean*, in Lat. *oceanus*, Gr. *ωκεανος*, from *ωκεως*, quickly, and *ναω*, to flow, on account of the great vehemence with which the waters are moved; *sea*, in Sax. *sæ*, Du. *zee*, Lat. *sal*. sea or salt, and *σαλος* or *αλς*, sea or salt.

Main and *deep* are other terms for sea and ocean, in a particular connexion. *Main*, from the Lat. *magnus*, great, signifies spacious; that is, the spacious, wide, open, and middle part of the sea or ocean. *Deep* on the other hand, from the word *deep*, denotes the deepest part of the sea or ocean. When these words, therefore, are substituted for *sea* or *ocean*, the first conveys the idea of extraordinary width, and the second that of extraordinary depth.

42.

GULF, BAY, CREEK, STRAIT.

All these words express small portions of water belonging to the sea or ocean.

A *gulf* denotes any part of the sea less than the sea itself which runs between two lands. As a gulf becomes more and more inclosed within the land, it assumes the name of a *bay*; and when this bay is very small, it is called a *creek*. When the sea is pent up by the land for any distance within a long narrow passage, this is termed a *strait*. *Gulf*, in Fr. *golfe*, Ital. *golfo*, comes very probably from the Lat. *gula*, a throat, which is derived from κοιλας or κοιλα, hollow; because the throat is a remarkable hollow, and the space of a gulf which is inclosed by land becomes also a hollow.

Bay, in Du. *baije*, Sax. *byge*, Ger. *bai*, *bucht*, comes from the Ger. or Teut. *biegen*, to bend; because it bends or turns in towards the land.

Creek is in Fr. *crique*, Sax. *crecca*,

Strait, in Fr. *etroit*, Ital. *stretto*, comes from *strasse* Ger. signifying a street and a strait, *strada* Ital. and *stratum* Lat. a way, a street, because the narrow passage in the water resembles a street in form.

43.

LAKE, POOL, RIVER, RIVULET, BROOK, STREAM,
POND, DITCH, BASIN, MOAT, TRENCH.

These words indicate natural or artificial excavations in the earth as receptacles for water.

A *lake* is the largest collection of waters in the interior of any country, and approaches in size almost to a sea: in Lat. *lacus*, Gr. *λακκος*.

A *pool* denotes a casual collection of waters of any size; a pool may therefore sometimes be dry, but a lake is always supplied with water: the waters of a pool are like-

wise perfectly still, whereas those of a lake may be easily agitated by various causes. *Pool*, in Lat. *palus*, a marsh, or piece of standing water, in Gr. *πηλος*, mud, because a marsh has much mud; and *πηλος*, black, because mud is of that colour in general.

A *river* differs from the two preceding not only in its lengthened form, but in the circumstance that its waters are always changing their position: in Fr. *rivière*, Lat. *rivus*, from the Gr. *ρεω*, and Heb. *revah*, to flow.

Rivulet is a diminutive term from *river*, to denote the small of its kind.

A *brook* is still smaller than a rivulet, being the smallest piece of flowing water: in Sax. *broca*, from *βρεχω*, to water, in the perfect middle *βεβροχα*.

Stream is a figurative term applicable to the words river, rivulet, and brook, implying any collection of water which flows or streams onward, the act of streaming being put for the thing which streams.

The preceding words have all a reference more to the water than to the place which holds it; but the succeeding terms, *pond*, *basin*, *ditch*, *dike*, *moat*, *trench*, *entrenchment*, refer to the place more than the water which it contains, as they are all artificial and the others all natural excavations. Besides that ponds, &c. are made not only as receptacles for water, but also for the purposes of inclosure, fortification, &c.

A *pond* is a general term, implying any place that is dug out of the earth as a reservoir for water. *Pond*, in Sax. *pynden*, to pound or shut in, because it is made to enclose or shut waters in.

Basin is a figurative term, implying a species of pond in

the shape of a basin, which is mostly payed both at the bottom and the sides.

Ditch, in Sax. *dic*, from *dican*, to dig, signifies a *place dug out*; that is, dug out so as to hold water. It resembles a river in its shape, and serves mostly to enclose fields. *Dike*, which is but a variation of *ditch*, implies the same thing with one bank, if not both, particularly elevated.

A *moat* is another species of ditch encircling a castle or house for the sake of a defence. *Moat*, in Sax. *mot*, from *metan*, to measure or mark out, because such a moat marks out the limits of the premises.

Trench, in Fr. *trancher*, Lat. *trunco*, to cut, is a military term, to denote the particular kind of ditch formed round a town with only one bank.

Entrenchment is a figurative term, denoting the same as *trench*. It properly expresses the action of entrenching, which is put for the thing that serves as a trench.

44.

CONTINENT, MAINLAND, ISLAND, ISLE, ISLET, PENINSULA, ISTHMUS, PROMONTARY, CAPE, HEADLAND.

All these words imply some natural division of the land, answering to the preceding divisions of the water.

Continent implies the largest portion of land which is not separated by either ocean or sea: in Lat. *continens*, from *con* and *tineo* or *teneo*, to hold together; because the earth keeps together in such parts where it is not broken by any large piece of water. Hence it is also called *mainland* in certain connexions; but *continent* is the most usual

denomination, particularly as a technical term in geography.

Island implies any portion of land surrounded by water: in German, Teut., &c. *insel*, Lat. *insula*, that is, *in* and *sale*, in the sea, because islands are mostly situated in the sea.

Isle is a contraction of the word *island*, from the Fr. *isle*. It is used as a more elegant expression for island.

Islet is a diminutive of the word *island* or *isle*, to express a small island.

Peninsula differs from an island by not being altogether surrounded by water, from the Lat. *penus* and *insula*, that is, almost an island.

Isthmus implies any long narrow portion of land which unites a peninsula to a continent, or one part of a continent to another; as the isthmus of Panama, which joins North to South America: in Lat. *isthmus*, Gr. *ισθμος*.

Promontory, *cape*, *headland*, have pretty nearly the same import, denoting a neck of land which projects into the sea beyond the rest of the coast. *Promontary* or *promontory* comes from the Lat. *promontorium*, that is, *pro*, before, and *mons*, a mountain; that is, a mountain or elevated ground standing forwards, because such necks of land are always elevated.

Cape, from the Fr. *cap*. and Lat. *caput*, a head, signifies properly the end and most elevated point of the promontary; but in common use the word *cape* is used for the whole promontary, the part being put for the whole.

Headland, from *head* and *land*, signifies a neck of

land which rises above and projects beyond the rest of the continent. It is not so commonly used as the two preceding terms, nor does it imply so considerable an elevation.

45.

PLAIN, HEATH, DOWN, COMMON, MARSH, FEN, BOG, SWAMP, MOOR, DESERT, WILDERNESS, WILD, WASTE.

All these words imply particular open parts on the surface of the earth, in distinction from those that are enclosed, as woods, fields, &c.

Plain, from the Fr. *plaine* and Lat. *planus*, even or level, denotes any open level tract of ground which for any considerable distance has no elevation or depression natural or artificial, and is simply covered with grass.

A *heath* is such a plain covered with a weed, termed *heath*, from whence it receives its name.

A *down* is a hilly plain, or a sandy hill which is likewise level; as Salisbury Down: in Sax. *dun*, *dune*, a mountain, Gr. *θω*, a sandy heap. *Downs*, in the plural, in Fr. *dunes*, Dutch *duynen*, imply the sandy hilly plains which line the coast of Kent, and gives the name of *the Downs* to that part of the sea where the English navy rides or lies at anchor.

Common denotes any small tract of land generally level, which lies unenclosed and uncultivated in the midst of a cultivated country. From the adjective *common*, it implies a piece of ground common to every one, because it belongs to all the inhabitants of any particular neighbourhood for their undivided use, and affords likewise a highway or common road for the public at large.

Marsh, fen, bog, swamp, moor, all differ from the preceding, by signifying a considerable tract of land more or less mixed with water. *Marsh* is, properly speaking, the general, and the others particular terms. In a marsh the water and earth are so mixed, that in some places the water is uppermost and in others the land.

A *moor* is much drier than a marsh, and the earth of which it is composed is black, and when dug up is called *turf*, which in marshy countries is used for *firing*, instead of wood or coals.

A *fen* is a species of moor which is overgrown with weeds and bushes.

A *bog* is quite dry and solid on the surface, but watery underneath to a considerable depth.

A *swamp* is but a small tract of marshy land, the surface of which is covered with water.

Marsh, otherwise called *morass*, in Low Ger. *marsch*, Sax. *merse*, High Ger. *morast*, &c. and *moor* in High and Low Ger. *moor*, are doubtless connected together. *Bog* probably comes from the Du. *boogen*, Low Ger. *boegen*, to bend, because it always bends when trodden upon.

Swamp, in Sax. *swamp*, High Ger. *sumpf*, probably from *versumpfen*, to sink; because such a watery ground readily sinks in.

A *desert, wilderness, wild, or waste*, is distinguished by properties widely different from all the preceding objects mentioned.

These words all convey the idea of an uncultivated country in different connexions. *Desert*, from the Lat. *desertus*, deserted, signifies *a deserted place*; that is, a place apparently deserted or left by all human inhabitants,

consequently in a neglected and wretched state. With the word *wilderness* is associated the idea not only of an uninhabited country, but of one that is overgrown with wood, and consequently become intricate and entangled for the passenger or traveller. *Wild*, from the adjective *wild*, signifies *a wild place*; that is, a place by distinction wild; and is used therefore only in particular cases to express any immensely wide, open, barren, unfrequented spot like the wilds of America, which seem unfit for the habitation of man or even the beasts, except of the most ferocious kind. *Waste*, in Ger. *wüste*, from the Lat. *vastare*, to devastate, properly implies a place *laid waste*; and, figuratively, any spot peculiarly desolate and naked, as if it had been laid waste by fire and sword. This word conveys the idea of excessive wretchedness, even beyond that of a wild.

46.

CLUMP, LUMP, CLOD, CLOT.

All these words denote a shapeless mass of some substantial material.

Clump has a reference to any such thick piece of wood; *lump*, to metals or any other hard substance; *clod* implies any piece of earth concreted into a hard substance; and *clot*, any liquid, as cream, blood, &c. in a congealed state.

Clump and *lump* are variations of the Ger. *klump*; *clod* and *clot* of the Ger. *klotz*, Dan. *klod*, &c. which are either derived from or connected with the word *kleben*, to cleave, because the idea of adhering is prevalent in these expressions.

47.

STRING, CORD, ROPE, CABLE, LINE, STRAP, THONG, THREAD, SILK, COTTON, WORSTED, TWINE, TWIST.

All these words denote some artificial body extended lengthwise, and serving the purpose of tying or fastening other bodies.

Of all these terms *string* is the most general, and includes the rest, signifying properly whatever will serve to bind or tie; as the Sax. *string*, Du. *stringhe*, Ital. *stringa*, from the Lat. *stringo*, to bind or tie. In its limited sense it implies any hempen instrument twisted once, twice, or oftener, so as to fit it for the ordinary purposes of tying.

Cord is a species of string made by twisting the hemp tighter, and involving the twists oftener; from *chorda* Lat. and χορδή Gr. an intestine or sinew, because it is compacter and firmer than common string. Besides the cord which is used as the string of an instrument is, in reality, a sinew, and never composed of hemp.

Rope is larger than either cord or common string: in Sax. *rape*, Du. *roop*, Gr. ροπος, a rope, from σπεω, to turn or twist, because, when the art of rope-making was in its infancy, it was probably made only of this large size.

A *cable* is a species of rope of the largest kind, used only in vessels for fastening both the anchor and the vessel: in Low Ger. High Ger. and Dutch, *kabel*, Heb. *chebel*, a rope, and *chebel*, to bind.

Line, in Fr. *linie*, Lat. *linea*, from *linum*, and λινον, flax, signifies properly any small string, but its use is now

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confined to very long strings of different sizes, as fishing lines, which are very thin; plumber's and carpenter's lines, which are larger; clothes lines, and lines that are used for reins, &c. which are still larger.

Strap is a species of string consisting of a narrow piece of leather of sufficient length to be wound round any body: in Teut. *stripp*, Ger. *strippe*, Du. *strop*, which is connected with the Low Ger. *strepn* and *stripen*, High Ger. *streifen*, and Engl. *to strip*, for the English noun *strip* signifies a narrow piece stripped off lengthwise; as when we say, "a strip of paper;" and from a similarity of form, its derivative *strap* is made to denote any long narrow piece, whether stripped off or otherwise.

A *thong* is much narrower than a strap, but is either of leather, skin, or sinew. It is in Sax. *thwang*, and probably connected with the word *thin*, implying, by distinction, a thin piece of leather, &c.

Thread is composed of the fine fibres of wool, cotton, &c. twisted together, so as to fit it either for sewing or weaving: in Sax. *thrael*, Swed. *traet*, Dan. *traud*, Teut. *draat*, Ger. *draht*; from *drehen*, to twist, that is, the thing twisted. When the twisted material is silk, it is called *silk*; when cotton, it is termed *cotton*; and when wool, it has the name of *worsted*, from a place in Norfolk of that name, famous for its fine spinning of wool.

Twine is the largest species of thread made of hemp, that is to say, the greatest quantity of hemp is formed into one twist: in Sax. *twinn*, Ger. *zwirn*, Low Ger. *tweern*; from *twa* Sax. *zwei* Ger. two, because *twine* is commonly composed of doubled fibres involved in one another.

Twist, from the verb *to twist*, signifies, by distinction, the thing twisted ; that is to say, two threads of cotton only, and as large as twine, firmly and compactly involved in one another.

48.

COOP, CAGE, FOLD, PEN, POUND.

These words denote an enclosure for the confinement of animals.

Coop is a small place of confinement made of wood, with a grating on one side for keeping young chickens in as soon as they are hatched.

Cage is a similar place of different sizes, and in many respects differently constructed, for the confinement of birds which are to be tamed. *Coop* and *cage* both spring from the same source, namely *cave*, denoting any enclosed space, from the Heb. *caphah*, to curve, or make hollow. *Coop*, in Sax. *cofa*, Low Ger. *kope*, *kupe*, High Ger. *kufe*, Lat. *cupa*, a tub, or vat. And *cage*, in Fr. *cage*, Sax. *cafa*, Ger. *käfigh*, Ital. *gabia*, Lat. *cavea*, a cage, cave, den, or hollow place in general.

Fold, *pen*, and *pound*, differ from the two former, not only in their use, but altogether in their structure. These words denote places of confinement for sheep and other beasts of the field.

A *fold* is any space of ground enclosed by hurdles, for the temporary confinement of sheep during the night ; from the verb *to fold*, because the hurdles are folded or laid over one another for the greater security in fastening them.

A *pen* is a species of fold that is not removeable at

pleasure, but constructed so firmly as to serve the purpose of enclosing sheep or other cattle, whenever the occasion may require.

A *pound*, on the other hand, is a species of pen formed for the purpose of enclosing all strayed creatures, whether birds or beasts, particularly such as are found trespassing on any person's premises. *Pen* and *pound* are both derived from the same source, namely, *pynden* Sax. *pan-den* Low Ger. and Du. *pfänden* High Ger. signifying to confine in any place by way of security; from *pand*, Low Ger. &c. *pfand* High Ger. a pledge or security.

49.

MAP, CHART, ATLAS,

Denote a representation of the earth, or its several parts, on a plain surface.

Map is the general term for such representations, including both land and water; but *chart* is confined only to draughts of places projected for the use of seamen, containing a view of the sea coasts, rocks, sands, &c. from the word *card*, as they are very frequently projected on sheets of card or stiff paper, as being, in many respects, preferable to such paper as is flexible and easily twisted: hence it is that every representation, be the subject what it may, which is made on a plain unfolded sheet, either of simple paper or card, is termed a chart. Of this description are historical charts, geographical charts, &c.

An *atlas* is an assemblage of either maps or charts enclosed in a book. It is so called from Atlas, a king of

Mauritania, who, for his great skill in astronomy, was feigned by the poets to bear heaven on his shoulders.

50.

LUMINARY, LIGHT, CANDLE, TAPER, LAMP, TORCH,
LINK, FLAMBEAU, BRAND,

Imply some natural or artificial body either actually communicating, or fitted for the communication, of light.

Luminary is the general term, the others particular terms.

Luminary, in Lat. *luminare*, from *lumen*, light, is an abstract term, denoting whatever gives light: it is applied in our language, by way of distinction, to the celestial bodies, sun, moon, and stars, that afford the greatest possible degree of light. It is figuratively applied to any person of extraordinary mental endowments, who is to his contemporaries, and particularly to those who behold his unusual mental brilliancy, as a shining light, a star of the first magnitude, attracting all observers.

Light properly implies that enlightening material which acts upon the eye; but in a limited and figurative sense it denotes the body that possesses this material: as, in speaking of the creation, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night," the word light refers to the sun and moon: so also we speak of lights, that is, luminous bodies in the heaven, in the air, or rising out of the earth; and, in a more limited but vulgar acceptation, we use the word *light* for a lighted candle; as when we say, "Bring a light," "Set a light upon the table," &c. Sometimes the word may even be applied to a lighted stick, or any other

smaller body, which is made to give light; as when one says, "I had no other light than a lighted match." *Light*, like the word *luminary*, is figuratively applied to persons; but, in a more exalted sense, our Saviour is said to be the light of the world, inasmuch as he has enlightened our dark minds, and presented to our clouded reason a bright view of life and immortality. Hence it is, by a comparison of small things with large, that men who, like Newton, have unfolded any important truths with particular clearness, have received the name of *lights*. A light in this sense, therefore, supposes the capacity of communicating light to others; whereas a luminary is remarkable for his brilliancy rather than solidity, and more fitted for attracting observation than communicating the light of information.

Light, in Sax. *lecht*, Du. and Ger. *licht*, Teut. *leicht*, Dan. *lychte*, Lat. *lux*, Gr. *λυκη*, Heb. *lahat*, to kindle or make a flame.

Candle, in Latin *candela*, from *candeo*, to shine, signifies properly a luminous body; but at present it simply denotes a body consisting of either wax, or some other greasy solid substance with a wick, which fits it for becoming a luminous body. Before, therefore, it is lighted, it is simply a candle; and after it can communicate light, it is a species of light, as noticed above.

Taper is a species of candle, namely, what is made of wax, and fitted for carrying in the hand: it is of different sizes; but the tapers used by the Roman Catholics in their ceremonies are much longer and thicker than any other candles. *Taper* is probably derived from *ταφος*, a burial,

because it was first used at funerals, and afterwards on most other solemn occasions.

A *lamp* differs from a candle or a taper by consisting only of a wick steeped in oil. This word will likewise denote the case, whether of glass or metal, in which the oil and wick are placed. *Lamp* is in Ger. Dan, &c. *lampe*, Lat. *lampas*, Gr. *λαμπας*, from *λαμπω*, to shine; but notwithstanding its derivation, it does not, in its common acceptation, necessarily convey any idea of a lighted body any more than a candle or taper. Yet these words may sometimes admit of being used according to their original sense, as “Set the candles nearer,” meaning the lighted candles; “We could perceive the lamps through the trees,” meaning “the lighted lamps;” or, “the light of the lamps.”

Torch implies any lighted body which is carried in the hand, consisting of pitch, wood, or any resinous or greasy substance, and sending forth a strong flame: in Fr. *torche*, Upper Ger. *torsche*, Low. Ger. *torwisse*, Du. *toorts*, Swed. *torr*, Ital. *torcia*, and Lat. *torris*, a firebrand; from *torreo*, to burn.

A *link* differs from a *torch* inasmuch as it consists only of pitch; whereas a torch may be composed of any long body fit to be carried in the hand, and having a great flame at one end. *Link* generally conveys besides the idea of something unlighted, though fit to light; and *torch*, on the contrary, always that which is lighted; but *link*, as well as *candle*, may be used for a lighted body, and become thereby a species of torch, which accords most with its derivation from the Gr. *λυχνος*, a candle, and *λυκη*, light.

Flambeau is a fine species of torch consisting of wax only: in Fr. *flambeau*, from *flambant*, flaming; as this word properly and generally conveys the idea of a lighted body.

Brand, by a redundancy of speech called a *fire brand*, comes from *brennen* Ger. to burn; implying the thing that has been burnt, or that is in a state of burning; in which sense it is applied to a piece of wood taken from the midst of the flames in a state of conflagration.

51.

STOVE, GRATE, OVEN, KILN, FURNACE,

Represent any small space enclosed with either stone or iron work, for the purpose of holding fire.

Stove, in Sax. *stofa*, Fr. *estuve*, Du. *stove*, Dan. *stufa*, signified formerly a hot bath; from the Low Ger. *stoeven*, to warm, in which sense we use the word *stew*, that is but a variation of the former. It then likewise implied a room heated by some iron device, to express which sense we at present use *hot-house*. *Stove*, therefore, now, is confined in its acceptation to the iron device itself, whether entirely enclosed, as the German stoves are; or altogether open, after the fashion of the English stoves.

Grate properly implies an iron work composed of bars placed at certain distances parallel with each other, as is the case with the front part of English stoves. The part, however, being put for the whole, it is substituted for the word *stove*, in application to such iron enclosures as are partly constructed with grating. There are likewise very small enclosures for fire, which consist altogether of grating, and are therefore with propriety termed *grates*.

An *oven* differs from a stove by being composed of brick, stone, or earth, instead of iron, and having a deep arched hollow with an open mouth. Its use is likewise simply for baking bread. *Oven*, which is in Sax. *ofen*, *ofne*, Dan. *ovne*, High Ger. *ofen*, old Ger. *oven*, *ovan*, Low Ger. *avan*, comes from the Gr. *αυω*, to kindle, because in all those languages it implies the same as *stove*, from the meaning of which *fire* is inseparable.

A *kiln* is a species of oven differing from the common oven in nothing but its use, which is that of drying bricks, malt, &c. or preparing clay for lime. *Kiln*, in Sax. *ciln*, very probably comes from *clay*, the thing which is mostly prepared in it.

A *furnace* differs from all the rest, not so much in its construction, which is very various, as in its uses. It is mostly constructed like an oven; but in many cases it is more open, having little or no enclosure. As it is principally used for melting metals, it is constructed so as to admit of very fierce fires, and on that account it conveys the idea of artificial heat in its most intense degree. *Furnace*, in Fr. *fournaise*, Lat. *fornax*, *furnus*, from the Gr. *πυρ*, fire; denoting a place for fire, by way of distinction.

52.

FIREPLACE, FIRESIDE, CHIMNEY-CORNER, HEARTH,

Have all a reference to the part in which the fire is made.

Fireplace, as its composition denotes, may imply the actual place, that is, the enclosed place which contains the fire, and in this sense it includes all the preceding

terms: but, according to its present acceptation, it signifies the niche in the wall of a room that holds the stove or grate.

Fireside properly signifies the side of the fire, but is now made to imply the side of the fireplace, or, in general, that part within the vicinity of an English fireplace which is occupied by persons sitting to benefit by the fire.

Chimney-corner, as its derivation denotes, properly implies the corner of the chimney, which, in rooms where there is neither stove nor grate, may be occupied by persons after the manner of a fireside.

Hearth, in Sax. *hearth*, *heorth*, Swed. *haerd*, Ger. *herd*, signifies properly an even elevated place on the ground, serving the purpose of a stove or grate, on which the fire may be made, and is now extended in its signification to that part of the ground on which the stove stands, and its vicinity.

How would you define *parchment* to me, John?

John. It is a kind of paper on which one writes.

Pre. By no means: it has nothing in common with paper but the faculty of being written upon, which is a quality belonging to numberless other bodies besides. Observe, however, under what general definition both the words are brought.

John. They are both materials for writing upon.

Pre. Besides, they are both materials manufactured for the purpose of receiving written characters. What, then, are their peculiar characteristics? Recollect that the difference lies in the composition of the two things: of what is each composed?

John. *Paper* is made of rags, and *parchment* of skin.

Pre. Now, then, define the word *parchment*.

John. Parchment is a material composed of skin.

Pre. Rather, manufactured from skins.

John. "Parchment is a material manufactured from skins for the purpose of receiving written characters."

Pre. Define *beat* to me, William.

Will. It is the act of beating.

Pre. This simply informs us that the word denotes an action instead of a thing; but what sort of an action?

Will. (Silent.)

Pre. Recollect the general definition. It is there described as the action of moving one body, or causing it to move against another with more or less violence. How does this apply to the word *beat*?

Will. Beat denotes the action of repeatedly moving one body against another.

Pre. Or rather, "the act of repeatedly and successively striking."—How then do you define the word *strike*, Henry?

Hen. That implies the act of moving or causing to move, by one effort at a time, any body against another with more or less violence.

Pre. With which of the preceding words does *hit* most agree in signification, Charles?

Chas. With the word *strike*.

Pre. Why so?

Chas. Because it implies an action once performed, like the word *strike*.

Pre. What is the difference between these two words?

Chas. (Silent.)

Pre. Have you forgotten that *hit* implies an aiming to strike? How would you define it?

Chas. Hit is the action of moving one body, or causing it to move, by one single effort, against another.

Pre. That is the definition of *strike*. You may define hit "the act of striking an object aimed at." Why, George, do we commonly say, "To beat the drum," rather than "To strike the drum?"

George. Because the drum is frequently struck when it is beaten.

Pre. Can we ever say, "To strike the drum?"

Geo. Yes, when a single blow only is given.

Pre. What is meant, Robert, by saying, "The ship struck against a rock;" "The waves beat against a rock?"

Robert. The ship went once against the rock, but the waves went repeatedly and successively.

Pre. True; but I should tell you, that as a ship never strikes against a rock without either being set fast or split, the word is frequently made to convey the idea of such an injury to the vessel which so strikes against a rock.

Pre. "He shot several times without hitting the mark." What is understood, James, by the word *hit* in this connexion?

James. That the person aims to strike at the object.

Pre. What would you understand, John, by the words *stroke*, *beating*?

John. I do not exactly understand the question.

Pre. I will give you some examples: "He struck him on the head;" "He gave a stroke with his hand on the table;" "They beat him severely;" "They gave him a severe beating." Now, in the first place, I wish to know

whether you perceive any connexion between the words *struck*, *stroke*, *beat*, and *beating*.

John. Yes, I perceive that *stroke* is derived from *strike*, *beating* from *beat*, and that they express the same.

Pre. The general meaning of the words is the same; but is there no difference in the mode of expression?

John. Yes; but—

Pre. You cannot express it. Observe, then, when I say, “I give a stroke,” do I not speak of giving a something?

John. Yes; now I perceive you give an act of striking; that is, an act conceived in the mind as a thing; and the word *stroke* as well as *beating*, which expresses the act of beating conceived as a thing, is an abstract term.

Pre. You will then, William, easily explain the difference between *hit* and *hit*, *knock* and *knock*, in these sentences, “He shot and hit the bird in its wing;” “It was but a hit or miss;” “He knocked at the door;” “There was a loud knock at the door.”

Will. The first, *hit* and *knock*, express the simple action; and the second the action of *hitting* or *knocking* conceived as a thing.

Pre. How are these words distinguished in grammar?

Will. The first are verbs, and the second immaterial substantives.

Pre. Do you, Henry, perceive no difference between the words *beat* and *beating*? “They all assembled at the beat of the drum;” “We were awoke by the beating of the drums.”

Henry. No.

Pre. The word *beat*, in the first instance, conveys rather the idea of the commencement of beating, of not more than one blow being given, and is therefore equivalent in sense to the word *strike*; but beating denotes what?

Hen. The action of striking repeatedly and successively.

Pre. How would you, Charles, understand the words *knock* and *knocking* in these examples, "He gave a knock on the door;" "There was a loud knocking at the door?"

Charles. The word *knock*, like the word *beat*, signifies, I should suppose, but one knock given; and *knocking*, several knocks given.

Pre. Is the word *knocking*, then, not equivalent to *beating* in this sense?

Hen. Yes; so I should think.

Pre. In this you are mistaken, for the blows given in the act of knocking are not supposed to be given in such rapid succession as to constitute it *beating*. Suppose, George, I say, "I hear a knock or knocking at the door;" do the words *knock* and *knocking* here imply an act of knocking?

George. Yes.

Pre. Do you think actions are objects of hearing or seeing?

George. Of seeing.

Pre. How, then, can you hear the act of knocking?

George. (Silent.)

Pre. You rather hear the noise made by the knocking, in which sense the word *knock* must be understood.

—How would you, Robert, define the words *misty*, *foggy*, *dewy*?

Robert. They express qualities from the words mist, fog, and dew.

Pre. Very true; but what quality do they express, as in the sentences “misty weather;” “a dewy morning;” “a foggy air?”

Robert. “Misty weather” signifies weather in which there is mist; “a dewy morning,” a morning in which there is dew; and “a foggy air,” air which has fog.

Pre. These words, therefore, express the quality of what?

Robert. Of possessing the things from whence they are derived.

Pre. That is, *misty*, of possessing mist, &c. But the words *mistiness*, *fogginess*, *dewyness*, are derived from *misty*, &c. Do they likewise denote qualities, James?

James. Yes.

Pre. These words in grammar, therefore, fall all under the same class; do they not?

James. No: the three first are adjectives, and the three last immaterial nouns.

Pre. How so?

James. *Misty*, *dewy*, *foggy*, express the qualities of things when united with the things; but *mistiness*, &c. express these qualities as things themselves.

Pre. By the first mode of expression, we join the qualities and the things to which they belong; and by the second, we separate these qualities, and convert them by our own minds into things.

LESSON V.

53.

TO GO, COME, APPROACH, ADVANCE, RETREAT,
RETIRE, WITHDRAW, RECEDE, PROCEED, PASS,

Mark the action of any body's changing its place.

Go, in its universal acceptation, implies simply changing its place; as, "the watch goes." It is however used of such bodies as directly move away from the place where the speaker is; as, "Go from me;" "They went from here yesterday;" or such as move between two places, both of which are distant from the speaker; as, "They go from London to York;" "He went from Italy to France in a short time." *Go*, in Sax. and Dan. *gaan*, Swed. *ga*, Ger. *gehen*, Lat. *eo*, Gr. *εἶμι*, *εἶμι*, Heb. *negah*.

Come is directly opposed to *go*, inasmuch as it always implies a motion towards the speaker. With this idea of motion is likewise combined that of reaching or getting into the presence of the object specified: as, "He came to me;" "They will come home soon;" "Is she come to town?" *Come*, in Sax. *cyman*, *coman*, Dan. *komme*, Swed. *komma*, High Ger. *kommen*, Low Ger. *komen*, from the Gr. *κομίζειν*, *κομειν*, to go, and the Heb. *com* or *kom*, to arise; in which sense *come* is likewise used.

Approach and *advance* imply a species of coming. *Approach* indicates a coming nearer, and is a more elegant expression for *come near* or *draw near*; thus we say, "As he approached me;" "As they approached the town," &c. but, on more familiar occasions, "Come near or draw near the table;" "They drew near the fire." *Approach*,

in Fr. *approcher*, compounded of *ap* or *ad* Lat. to, and *proche* Fr. *prope*, *proximus*, Lat. near, nearest, or next.

Advance has a similar sense to approach, but conveys the idea of coming a few steps nearer, equivalent to *step forward*. It is used particularly in relation to military movements; as, "The officer commanded the men to advance." *Advance*, in Fr. *avancer*, most probably from *ad-venire*, to come to or near.

Retreat, *retire*, *withdraw*, *recede*, *proceed*, are directly opposed to *advance* and *approach*, and mark a backward motion, or a removing from an object. *Retreat* is a military term, like the word *advance*, signifying to go back or away from a given spot, according to some prescribed rule for a specific object. "Our company had advanced too far, and were compelled to retreat." Both may be used in the ordinary acceptation of going forward or backward; as, "He retreated as I advanced." *Retire* and *withdraw* both differ from *retreat* by implying that the agent, by a backward motion, removes himself from the presence of the object in question; as, "He came into the room, delivered the letter, and then retired or withdrew." *Recede* conveys the idea of going back, and *proceed* that of going forward exactly in the steps which had been before taken: neither of these words, however, any more than the word *retreat*, indicate that the agent goes out of sight: on the other hand, in order to retreat, it is not necessary, as in the case of receding or proceeding, to retrace one's steps, or to go exactly in the same track as one has advanced.

Retreat, *retire*, and *withdraw*, have a common origin. *Re* in the two first, and *with* in the last, imply backwards. *Treat* comes from the Lat. *tractum*, participle of

traho, to draw. *Tire*, in Fr. *tirer*, comes also from *traho*, to draw; and *draw*, in Sax. *dragan*, Swed. *draga*, Low Ger. *trecken*, High Ger. *tragen*, is in like manner derived from *traho*, in Gr. *δρασσω*, Heb. *darek*, to tread. *Recede*, in Lat. *recedo*, compounded of *re*, back, and *cedo*, to go; and *proceed*, Lat. *procedo*, that is, *pro*, forward, and *cedo*, to go: in Gr. *χαδω*, 2d fut. of *χαζω*, from the Heb. *sohr*, to go, or *tsod*, to go back.

Pass denotes a species of going either backward or forward, at some distance before or through an object, in order to remove from it: in Fr. *passer*, Ital. *passare*, Lat. *passus*, a step, and Heb. *pashang*, to step, which is the proper sense of *pass*, and to this the moderns have annexed the idea of motion in relation to any given object.

54.

TO GO, WALK, STEP, MARCH, RUN, CREEP, CRAWL,
SAUNTER, FLY, SWIM,

Denote the act of moving the body from place to place by means of the limb adapted to such a motion.

Go, in addition to its acceptations already specified, is, in many cases, used to imply a motion with the feet: as, "To go up and down stairs, in and out of the house," &c.

The word *walk* is perfectly synonymous with *go* in this limited sense; that is, of moving the body by means of the feet. Sometimes with this word is combined the idea of the motive or object for which one *walks*; namely pleasure; as, "Many people walk out in the spring or summer seasons." In Sax. *wealcan*, Lat. *volvo*, to roll, Heb. *ilak*, to go.

With the word *step* is combined the idea of moving the feet either upwards or downwards to elevate or lower the body; as when we say, "to step in or out of a carriage;" "to step up stairs or down stairs." It has frequently, likewise, the signification of moving the feet a few times in order to go a short distance; as, "just step in here," that is, take a step or two in order to come in here: so likewise, "to step aside," "to step to the door, window," &c. *Step*, in old Ger. *stephen*, to mount, in Sax. *steppan*, Du. and Low Ger. *stappen*, to go, in Lat. *stipo*, Gr. *σειβειν*, to tread.

Trip implies a species of quick walk; that is, of walking with quick short steps: from the Ger. *trippeln* or *trappeln*, to trip, *trappen* Sax. *treppan*, to trample, *τραπειν* Gr. to tread.

With the word *march* is combined the idea of moving the body and feet in a measured and artificial manner; from the Fr. *marcher*.

Run conveys the idea of a swift motion on the surface of any body: properly and commonly applied to animals which move rapidly along the earth by means of the feet; as, "Which can run quickest, you or I?" "Hares will often run faster than dogs," &c. In its extended sense, it is applied to inanimate bodies which move quickly after being impelled by some foreign force; as, "The marble runs on the ground;" "He threw the ball with such violence, that it ran into the ditch;" "The hoop will run with the smallest blow," &c.

Creep conveys the idea of moving a body by means of four or more feet, after the manner of insects; which motion being commonly slower than that of other living

creatures, has been figuratively applied to the slow motion of human beings. *Creep*, in Sax. *creopian*, Fr. *croupir*, Swed. *crypa*, High Ger. *kriechen*, Low Ger. *krupen*, Lat. *repo*, Gr. *εργαζειν*.

Crawl, which is but a variation of *creep*, implies, in general, any slow motion by means of the feet. In common life it is used in both senses for *creep*, but conveys an idea of greater slowness in the motion.

With the word *saunter* is associated the idea of moving with reluctance and unconcern; an action, of course, peculiar to human beings only, in distinction from all the preceding terms. It comes from the Fr. *santer*, changed, in all probability, from *danser*; in Ger. *tanzen*, to dance, signifying to move the body idly or without an object. Besides, in the act of sauntering, not only the feet are dragged forward in a lazy manner, but the body is thrown carelessly from side to side.

Fly differs from all the preceding by signifying a motion through the air: in its properest sense applied to birds or other winged creatures which carry their bodies through the air; in its extended sense, applied to such bodies as, when impelled, move through the air; as, "The ship flew aloft into the air before our eyes," supposing it to be blown up; "The ball flew past him as he was riding;" that is, the ball which had been shot from a gun; "The stone which had been thrown flew through the window." So, likewise, if the bodies are impelled by the wind; as, "The kite flies in the air;" "The colours are flying on the steeple." As *flying* is the swiftest of all motions, this word has been figuratively applied to any swift motion by means of the feet; as, "He flew

past me before I could observe who it was." *Fly, flee*, in Sax. *flogan, fleen*, in Ger. *fliegen, fliehen*, Low Ger. *flegen*, Dan. *fleyen, flye*, Swed. *fluga, fly*, Lat. *volo*, to fly, and *flo*, to blow, and Gr. $\phi\lambda\omicron\xi$, breath, spirit or air; that being the element in which the motion is made.

Swim differs no less than *fly* from the rest, inasmuch as it implies the motion of a body through the water or any other liquid except the air, either in reference to those animals, as the fish, which are provided with the members fit for conveying their bodies through the water; or to human beings, who learn to use their limbs for this purpose; or to inanimate bodies, which are in themselves sufficiently light to move in or through a liquid without sinking; as, "The cork swims;" "A bladder will swim when thrown into the water," &c. *Swim*, in Sax. *swimman*, Ger. and Teut. *schwimmen*, which are connected with *schwemmen*, to overflow, *schweben*, to soar, *weben*, to weave or to soar, and *wegen* or *bewegen*, to move, which is the general idea included in this word.

55.

TO STEP, TREAD, STAMP, TRAMPLE,

Imply the act of touching any substance with the lower surface of the foot.

Step conveys the idea of so touching a body with the foot on moving it forward; as, "To step softly;" "To step upon something hard," &c.

The origin of this word has already been traced to the Saxon and Ger. *steppen*, to go, and the Gr. $\sigma\beta\epsilon\iota\nu$, to tread; which complex idea of moving the foot in order to go,

and touching any body with it at the same time, is comprehended under our word *step*.

Tread conveys the idea not only of touching but of pressing with the under surface of the foot, by the weight of the foot itself, and commonly by the united weight and force of the body which it supports; as, "To tread hard;" "To tread gently," &c. meaning to use much or little force in pressing with the foot. The act of treading may proceed whether the foot is changing its place or fixed to a spot; that is to say, we may tread whether walking, running, stepping, standing, or sitting; but the pressure with the foot will, of course, be less when in a state of motion than when in that of rest. Sometimes the word *tread* will be used indifferently for *step*; as, "Do not tread or do not step so hard." *Tread* will likewise frequently convey concomitant ideas; namely, that of separation by treading, as, "to tread out corn;" that of making close and compact, as, "to tread the earth down;" that of bruising by treading, as, "to tread the corn in pieces," &c. *Tread*, in Sax. *tredan*, Swed. *traeda*, Low Ger. *treden*, High Ger. *treten*, to tread, Lat. *tero*, *tritum*, Gr. *τερω*, to rub, stamp, thresh, and Heb. *daresh*, to tread.

Stamp implies a species of treading, namely, that of striking the foot violently against any body; as, "He stamped with his foot against the ground." *Stamp* differs, therefore, from the last sense of *tread* only in the degree of force which is exercised. Hence we may say, "To stamp down corn;" "To stamp any thing in pieces," &c.

Trample implies a quick noisy mode of treading or stamping when one walks, as is the case with vulgar people, who tread hard and take short steps. A similar noise is made by the short quick step of horses on a pavement, which is termed "the trampling of horses."

Stamp and *trample* probably come from the same source. *Stamp*, in Fr. *estamper*, Swed. and Ger. *stampfen*, Low Ger. *stampen*, in Upper Ger. *strampeln*; which connects it with *trampeln*, *trampen*, and *trappen*, High Ger. for trample, and *τράπειν* Gr. to tread.

56.

STEP, STAIR, LADDER, STYLE, THRESHOLD, SILL,
GROUNDSEL OR GROUND SIL,

Denote any small substance elevated above or depressed below the surface of the ground, in order to elevate or lower the person standing on it.

Step is the most general of these terms, to denote whatever one can step upon, either to elevate or lower the body: on which account it applies to *stairs*, *threshold*, and all the other words. There are, however, many things which have this general denomination, and no other. The stones placed one above another before the door of a house that is elevated are termed *steps*, and any such single stone which serves as a place to be stepped upon is called a *step*. Nor is it confined to stones only; for if the earth or any other material were raised in that form, and for that purpose, it would bear the same name. Besides, *steps* in the plural is particularly used for that article of domestic use constructed of wooden steps fixed one

above another, which serve to reach whatever is placed too high. *Step* derives its figurative meaning from the verb *to step*, the action of stepping being put for the thing on which one steps.

Stairs imply a row of steps fixed up as a means of passing to an upper or lower apartment in a house. Its signification is sometimes extended to the wooden steps resembling stairs which lead from the street into the cellars, or down to the river side: *stair*, in Sax. *stager*, Ger. *steige*, Low Ger. *stiege*, from *stigan* Low Ger. and Sax. *steigen* High Ger. *σκιζω*, to step, meaning, like the word *step*, the thing stepped upon.

A *ladder* differs from simple *steps* principally in its construction, being composed of slender bars instead of broad steps; it is likewise made of different heights, but sometimes very lofty, whereas the machine entitled *steps* consists of but very few steps. *Ladder* is in Sax. *hlothre*, Du. *ladder*, Low Ger. *ledder*, Ger. *leiter*, from *lithan* Sax. *lyden* Du. *leiten* Ger. *λίσσασθαι* and *ελευθω*, to go, signifying, as before, the thing walked upon.

A *style* is a species of ladder fastened into the ground, the bars of which are much thicker and wider than a ladder. It is commonly placed in lieu of a gate, as a means of passing from one enclosed field to another. *Style*, in High German *steige*, Low Ger. *stiege*, Upper Ger. *stieg*, comes from the same as stairs; that is, *stigan*, *steigan*, Gr. *σκιζω*, to step.

Threshold implies a species of step placed at the door, or the entrance of the house, between the door posts; from the Sax. *threscwald*, that is, *wald*, a piece of wood,

and *threcian*, to thresh, tread, that is, the treading wood for those going in and out of a house.

Sill, from the Sax. *sill*, Low Ger. *sülle*, *sull*, Du. *sull*, Fr. *seuil*, signifies properly the base or lowest part, and is connected with our word *sole*, in Ger. *sohle*, and the Lat. *solum*, the ground. It mostly refers to that piece of wood or stone nearest the earth on which the whole wall rests; and as this piece of wood often serves as a threshold at the door-way, the words are sometimes indifferently used for each other in this sense. *Sill*, as a base, likewise stands for a similar piece of wood or stone that supports the frame of a window, and is otherwise called a *windowsill*, in distinction from the sill that rests on the ground, and thence bears the name of *groundsil* or *groundsel*.

57.

FOOD, NUTRIMENT, NOURISHMENT, SUSTENANCE,
ALIMENT, VICTUALS, PROVISIONS, EATABLES,
MEAT, FLESH, FODDER, PASTURE, FORAGE,

Have all a reference to those bodies which, by being eaten, are blended with animate bodies, and tend to their growth and increase.

Food is the most general of all these terms, and includes all the rest; denoting whatever may be fed upon, that is, eaten and drank by man or beast, in order to support life. It comes from the verb *to feed*, as from the Dan. *feden* comes *foeder*, *fode*; from the Sax. *fedan* comes *foda*; Low German *voedan* comes *voede*, *voder*, *voer*, &c.; and the Gr. *βοσκειν* comes *βορος*. As what is eaten is most fitted for supporting life, food, in common life, implies the substantial part of food without includ-

ing liquid ; as when we say, " He has taken no food to-day," even though the person may have drank something.

Nutriment, nourishment, sustenance, are abstract terms, which will imply the nourishing and supporting particles in bodies that are eaten or drank ; as, " Milk affords much nourishment or nutriment ;" that is, it contains many nutritious particles. " There is no sustenance in water ;" that is, water contains no particles that can sustain or support life. These words are, however, taken in a limited sense, synonymous with *food*, for those things which contain these nutritious particles ; as, " He has taken no nutriment, nourishment, or sustenance, to-day ;" in which sense they are polite substitutes for the word *food*.

Nutriment and *nourishment* are variations from the Lat. *nutrimentum* and *nutrio*, to nourish. *Sustenance* comes from the verb *sustineo*, to sustain.

Aliment, in Lat. *alimentum*, from *alo*, to feed or nourish, is in less general use than the preceding terms. It answers to food in its universal sense ; as, " All kinds of aliment," that is, things of all description which are to be fed upon. *Aliments*, in the plural, imply different kinds of aliment.

Victuals, in Lat. *victus*, from *vivo*, to live, originally implies the same as food ; but it is now used only for the substantial part of food, as bread, meat, &c. which is ordinarily taken by human beings for their daily support. It is a very familiar term, which serves for the most common occasions.

Provisions, from the verb *to provide*, implies *the things provided*, in which general sense it may sometimes be used ;

but, in its limited acceptation, it includes only the food necessary, both in quantity and quality, for the consumption of any given number of persons; in which sense it may often be used as a more elegant expression for victuals; as, "We have no provisions in the house;" "They took their provisions with them." In this signification it is always used in the plural.

Eatables, implying the things that may be eaten, is a partial expression that may often supply the place of the familiar word *victuals*; as, "Our eatables were all destroyed." This word frequently serves to distinguish what may be eaten from what cannot. It is an abstract term, and properly denotes the quality of being able to be eaten.

Meat originally signified the same as food, in which general sense it is sometimes used at present; as, "This is my meat and drink:" so also "An egg full of meat;" "There is not much meat in this shell," which may be said either of a fruit or a fish: but, in the ordinary acceptation of the word, it implies animal food either in a dressed or undressed state; as, "He is prohibited from eating meat;" "Meat is very dear now." *Meat*, in Sax. *maet*, High Ger. *met*, which is connected with *maest* Sax. *mast* High Ger. from *mästen*, to feed, and the Gr. *μασθειν*, to eat.

Flesh properly implies all the soft parts of animate bodies which are neither bone nor muscle; but, in a limited sense, it denotes animal food dressed; as, "He eats neither fish, flesh, nor fowl." *Flesh*, in Sax. *flaese*, Swed. & Dan. *flesk*, Low Ger. *fleesk*, Du. *vleesch*, High Ger. *fleisch*.

Fodder, which is only a variation of food, is used only for the food of cattle, as hay, grass, &c. when taken off the ground.

Pasture, which, through the channel of the Latin *pastura*, pasture, and *pastus*, fed, participle of *pasco*, to feed, comes from *βοσκειν*, to feed, implies the thing fed on; however, only in the limited sense of what is eaten by cattle off the ground as it is growing.

Forage, which, through the channel of the Fr. *fourrage*, Ital. *foraggio*, and the Upper Ger. *foura*, Low Ger. *voer*, comes from the same root as *food* and *fodder*. It implies a species of fodder, namely that which is collected by soldiers in time of war.

58.

BEING, CREATURE, ANIMAL, BRUTE, BEAST, CATTLE, INSECT, REPTILE, VERMIN,

All refer to the living things which exist in the world.

Being is the general term, and the rest are particular terms. It properly implies the state of being, and figuratively the thing *that is*, in application to whatever has life or existence; thus in a general manner we speak of "Spiritual beings, human beings, rational beings, irrational beings," &c.; and from the abstract nature of existence, which may be either infinite or finite, it is with peculiar propriety applied to the Almighty, with some appropriate title; as, "The Divine Being, Supreme Being, Merciful Being," &c. When used in a limited sense, in reference to any particular individual of the human species, it generally conveys a disrespectful sentiment, as, "A strange being, a singular being, a capricious being," &c. It can-

not, however, be applied in the same limited sense to any one of the brute creation. *Being*, participle of the verb *to be*, is, by a construction peculiar to the English, converted into a substantive. In some other languages the infinitive of the same verb is used in a similar form ; as in Welsh *bod*, old Ger. *wesan*, Sax. *uuesan*, *beon*, Persian *bud*, &c.

Creature is the next most general term to being, including every created thing that has life, consequently it applies to every being but the Supreme Being, who is the maker of all things animate and inanimate. “ It ill becomes the creature to arraign the actions of its Creator ; ” “ We are all the creatures of a benevolent Maker.” It is likewise used in a limited and figurative sense, like the word *being*, but always by way of pity, derision, or contempt ; as, “ Poor creature, miserable creature, wretched creature,” &c. It may sometimes convey a tender though not very respectful sentiment ; as, “ A kind creature, a good-hearted creature ; ” and it may be used in the worst of applications ; as, “ A detestable creature ; ” “ Such a creature is entitled to no indulgence.” This term is used thus contemptuously of man, on account of its being also applied to particular individuals of the brute creation in a similar manner ; as, “ The worm is a harmless creature ; ” “ Poor creature ! how it writhes under the tread of that cruellest of all creatures, man ! ”

Creature, in Lat. *creatura* and *creatus*, past of *creo* ; probably by a change of the *c* into a *b*, from *barah* Heb. to create.

Animal, from the Lat. *animal*, a living thing, *anima*, life, Gr. *ανεμος*, wind or breath, *πνεω*, to breathe, and the

Heb. *nepesh*, wind, *nepesh*, to breathe, has precisely the same general application as creature to whatever has life; but it is more commonly used in the limited application to irrational creatures; as, “Of all domestic animals, the dog is most to be prized;” “We keep no other animals in the house than a cat.” When *animal* is figuratively applied to any individual of the human species, it is even a more contemptuous epithet than a creature; as, “He is a disgusting animal.”

Brute, in its proper and general sense, implies an irrational creature; in which acceptation it is synonymous with animal in its limited signification: thus we may say, “Brutes may be considered as either aerial, terrestrial, aquatic, or amphibious;” “Intemperance levels man to the brutes.” But *brute* is more generally used for quadrupeds in certain familiar phrases; as, in speaking of a dog, cat, horse, &c. we may say, “Poor brute,” “A harmless brute,” &c.

Beast is the proper and ordinary term for *brute* in this latter sense; as, “The beasts of the field, the beasts of the forest, the wild beasts,” &c. *Beast* is still more limited in its signification to either horses or oxen; as when we say, “A fine beast,” which may refer to either of these animals.

Brute and *beast*, when figuratively used for any individual of the human species, are the harshest and most opprobrious epithets that have been invented, and ought on that account to be used by all persons with particular caution, and by young people to be carefully avoided. *Brute*, from the Lat. *brutus*, dull, Gr. βαρυς, heaviness, and the Chaldea *barout*, foolishness, signifies an animal

devoid of reason; on which account Junius Brutus, who feigned himself an idiot, got the surname of Brutus. For the same reason we now give this epithet to any individual who, by his senseless, stupid, and extravagant conduct, assimilates himself to the brutes; and, as such creatures are impelled by their brutal passions to acts of ferocious cruelty, it is peculiarly applicable to any one who is guilty of atrocious and savage actions. *Beast*, on the other hand, is the epithet given to those who abandon themselves to the indulgence of their sensual appetites without any controul from reason or conscience; who set at defiance all laws, human and divine, and run into every species of intemperance and excess. To such persons the word *beast* with most propriety applies, as from the Lat. *bestia*, changed from *bostima*, Gr. βοσθημα, a beast of burden, & βοσχω, to eat or feed, it denotes the creature that eats; that is, the creature who only lives to eat. Hence the drunkard and glutton are sometimes harshly, but justly, denominated *beasts*; and men of angry tempers and cruel dispositions, who ill treat those that are under their controul, are entitled *brutes*.

Cattle is a collective term for beasts of burden, as also for those (such as sheep, oxen, &c.) which are fattened for domestic use. *Cattle*, by changing the *b* into a *c*, is probably derived from the Fr. *betail*, denoting a number of beasts.

Insect implies any small living creature that creeps or flies either, not divided into limbs and joints, but encompassed with rings or divisions, capable of being parted without destroying life, as worms, &c.; or divided between the head and body, as flies, bees, pismires, &c.

Insect, in Lat. *insecta*, from *insectus*, participle of *inseco*, to cut or gash in; from the number of insections, rings, or divisions, which are remarkable in these creatures.

Reptile, in Lat. *reptilis*, from *reptum*, participle of *repo*, in Gr. *εἰπω*, to creep, is the name given to any creature which, according to its natural movement, creeps upon its belly; which is the case not only with different kinds of insects, but also with snakes, adders, vipers, and different kinds of serpents; which word *serpent*, from the Lat. *serpens*, *serpo*, in Gr. *εἰπω*, to creep, signified the same as *reptile*.

Vermin, in Lat. *vermis*, in Heb. *remah*, is a collective term for small noxious animals of different descriptions; as rats, mice, fleas, caterpillars, &c.

59.

CONVEYANCE, VEHICLE, CARRIAGE,

Are abstract, figurative, and general terms for whatever serves to remove any thing from one place to another.

Conveyance, from the verb *convey*, properly signifies the act of conveying, and figuratively the thing by which one conveys, in particular reference to the artificial machines, as coaches, carts, vessels, &c. for conveying things either by land or water.

Vehicle, in Lat. *vehiculum*, from *veho*, to carry, is used only to denote that which serves to bear or carry things along. In certain cases it is applied to the artificial machines, as coaches, &c. used for conveyance; as, "That is a neat vehicle;" "Those are commodious vehicles;" "Such vehicles are fitted for the country." This word is,

however, extended in its application to many natural objects which are made the means of conveying any thing from place to place; as, "The serum or watery humour is said to be the vehicle which conveys the small parts of the blood, and disperses them all over the body;" "Wine is sometimes a good vehicle for conveying nauseous medicine into the stomach;" "The air is the vehicle for sound:" and in a figurative acceptation it conveys the same sense; as, "A book, a publication, a newspaper, an address, &c. may be made the vehicle for party abuse and scurrility, or for disseminating any principles, good or bad, among the people."

Carriage is a less general but more familiar term than either of the preceding, implying only wheeled conveyances that are drawn by horses; thus we speak of "Two-wheeled carriages, three or four-wheeled carriages," &c. under which are included chaises, coaches, chariots, waggons, carts, &c. *Carriage*, from the verb *to carry*, properly signifies the act of carrying, but is here figuratively made to imply the machine by which one carries. *Carriage* is a term most in ordinary use, but in many cases may be elegantly supplied by the more general terms *conveyance* or *vehicle*.

60.

CARRIAGE, COACH, CHARIOT, CHAISE, CAR, CART,
WAGGON, HEARSE, SLEDGE,

Denote different species of land conveyances, drawn by animals.

Carriage, in this limited sense, denotes any four-wheeled covered conveyance, with one or more seats, which is

kept for convenience or parade ; in which sense it includes either a coach or a chariot ; as when we say, “ He keeps his carriage ; ” “ A carriage drew up to the door, ” &c.

Coach, implying a four-wheeled conveyance with two seats, kept by a private individual for pleasure or convenience, is often used indifferently with the word carriage ; as, “ He keeps his coach or carriage ; ” “ They sent their coach or carriage, ” &c. But *coach* is likewise used for the public conveyances with two seats, which are distinguished by the names of *post coaches*, that convey chance passengers to a considerable distance into the country ; *stages*, that pass to and fro with the same kind of passengers between the metropolis and the surrounding villages ; and *hackney coaches*, that are hired by individuals, who wish to be conveyed from one part of the metropolis to the other. In this sense, *coach* and *carriage* are distinct terms ; as, “ The passage was stopped by coaches and carriages ; ” “ None but private carriages are allowed to pass this way ; ” “ Several coaches go through here in the day, both post coaches and stages.”

Chariot is, in common life, employed only in a very limited sense for any four-wheeled covered carriage with only one seat, that is kept by a private individual for pleasure or convenience ; but, when speaking of ancient conveyances, it is the only appropriate term for such machines as were in ordinary use among the Greeks, Romans, and other nations. These machines were very differently constructed from those which now bear this name, not having any covering, and serving either for war or running. Such as served the purpose of war

were armed with a scythe, with which they mowed down the enemy.

Coach and *chariot* probably come from the same source; that is, in Fr. *coche*, *carosse*, in Ital. *cocchio*, *carro*, in Lat. *carrus* and *currus*, from *curro*, to run; that is, the thing that runs, by distinction the wheeled machine which is adapted for running.

Chaise, in Fr. *chaise*, is probably derived from *chair*, in Fr. *chaire*, Lat. *kathedra*, a seat; implying the conveyance that has a seat, in distinction from that which has none, or more than one. By this term we now understand a species of two or three-wheeled conveyance, smaller than a coach, with only half a cover of leather, that is moveable up and down by springs: if instead of a half leather cover it be entirely covered, after the manner of a coach, it is entitled a *post chaise*; if it be without any cover, it has the name of a *gig*, which, when driven with two horses, one before the other, is termed a *tandem*. Sometimes, on account of its smallness, is entitled a *curricule*; and sometimes, on account of its height, a *phaeton*.

Car implies a species of chariot, according to the figure of the ancient chariots, which were used on all solemn occasions, particularly the triumphal entry of victorious generals into Rome, when such chariots, made of gold or ivory, were drawn by elephants, lions, tigers, &c. Hence the conveyance used in grand processions in these days are termed *cars*.

Cart differs from all the preceding by not being made with springs, and entirely open. They are very differently constructed, according to the various purposes they serve; when used for conveying persons from place to place,

they are made with one seat, after the manner of a chaise; but when used for conveying substantial things, as bricks, furniture, &c. they are made much larger and stouter, without any seat. *Car* and *cart*, though widely different in their present acceptation, are doubtless derived from the same source as *chariot*.

✓ A *waggon* differs from a *cart* principally by being constructed with four wheels instead of two. It is, of course, not made for the purpose of conveying persons. *Waggon*, in Sax. *weg*, Du. *waeghen*, Ger. *wagen*, from *waegen*, Sax. *bewegen*, Ger. to move, which probably come from the Lat. *agere*, to act, *vehere*, to carry, and the Gr. *αγειν*, to act or move; implying the thing that moves: and moreover, by way of distinction, the thing that moves slowly, as, on account of its construction, it cannot move so rapidly as the *chariot*, or the Lat. *currus*, which comes from the verb *curro*, to run.

A *hearse* is a species of waggon, painted black, enclosed on all sides, for the purpose of conveying the dead in coffins to the grave.

A *sledge* differs from all the preceding inasmuch as it has no wheels, and is drawn along the surface of the earth. A sledge may either consist simply of two beams fixed at certain distances from each other, and smoothed at the bottom, in order to facilitate its motion along the ground; or it may include a hollow body, resembling the body of a coach, and fixed on these beams. The first description of sledges serve to convey moveable goods from one place to another; the second answer the purpose of a coach for the conveyance of persons, and are very common in northern countries where there is much

ice and snow. *Sledge*, formerly *sled*, in Swed. *släda*, Low Ger. *schlede*, High Ger. *schlitten*, from *slidan* Sax. *schlidern* Low Ger. and *schlitten* High Ger. to slide.

61.

SEDAN, LITTER, BIER, BARROW, TRUCK,

Denote, in like manner, different kinds of land conveyances, which may be borne or drawn by men.

A *sedan*, *sedan-chair*, or simply a *chair*, is a hollow body similar in shape to the body of a coach, with a seat in the inside, which is carried by men, by means of two long poles. *Sedan*, from *sedes*, and *chair*, from *kathedra*, Lat. for *seat*, both signify the conveyance in which the person appears as if he were seated in a chair.

Litter implies a species of sedan-chair, sufficiently large to hold a couch for the person conveyed to lie upon, it being always used by sick people. At present this mode of conveyance is not in frequent use, except in China, where it bears the name of palanquin. *Litter*, in Fr. *lictie*, from *licte* Fr. *lectus* Lat. a bed.

A *bier* differs from the preceding both in construction and use, but more particularly in the latter; it being the machine by which coffins with the dead are conveyed to the grave. It consists of a board supported by four legs, which is commonly borne on the shoulders of men. *Bier*, in Fr. *biere*, *bar*, Dan. *baar*, Swed. *bar*, Ger. *bahre*, which spring from *bairan* Goth. *baera* Swed. *bäre* Dan. *ferre* Lat. and $\phi\epsilon\rho\epsilon\iota\nu$ Gr. signifying to bear or carry. From the same source arises the word *barrow*, in Sax. *berewe*, Ger. *bahre*, &c. although a barrow is now constructed with a wheel, and therefore driven instead of borne; but

it is a hand machine, and therefore distinguished from all the larger conveyances that are drawn by animals.

A *truck* is a species of barrow or hand-machine, consisting of the wheels and axletree of a cart or waggon, without the body. It comes from τροχος, a wheel, and τρεχω, to run; because the wheels are the principal part in its construction, and fit it for the speedy conveyance of things from one place to another.

62.

VESSEL, SHIP, SAIL, BOTTOM, SKIFF, BOAT, WHERRY,
BARGE, YACHT, CANOE, BARK, RAFT, NAVY, FLEET,
FLOTILLA, SQUADRON,

Are the names for different kinds of water conveyances.

Vessel, which, as has been already shewn, is a term for a hollow body of different descriptions, is here used as a general denomination for all hollow bodies which serve for conveying things through the water; as, “The river is crowded with vessels of all descriptions;” “This river is not navigable by any vessels carrying above 30 tons burthen;” “No vessels of war could winter here.” The word is likewise applied to individual vessels equipped with sails, though not to any other description; as, “The Melpomene, a fine large vessel, was blown up last year;” “He was brought to England in a Dutch vessel.” As this word, however, is abstract in its original sense, and consequently less in vulgar use, it is peculiarly adapted to the grave descriptive or poetic style; as, “The sons and nephews of Noah, who peopled the isles, had vessels

to transport themselves ;” “ The vessel is represented as stranded :”

From storms of rage and rocks of dangerous pride
Let thy strong hand this little vessel guide. PRIOR.

Ship is the familiar and proper term for every kind of vessel equipped with sails ; in which sense *vessel* and *ship* may frequently be used indifferently for each other ; as, “ Ships or vessels of war ; “ Trading ships or vessels.” But, in speaking of individual vessels, *ship* is much the most frequent ; as, “ The ship will sail to-morrow ;” “ The ship is freighted,” &c. *Ship*, in Low Ger. *schipp*, High Ger. *schiff*, Swed. *skep*, Lat. *scapha*, Gr. *σκαφη*, from *σκαπτω*, to cut out ; that is, signifying hollowed wood.

Sail and *bottom* are figurative terms in frequent use for *ship* or *vessel*. *Sail*, because it is the most distinguished part of a vessel, and *bottom*, as implying the hold or under part of the ship where goods are stowed, are substituted for the ship or vessel which has the sail and the bottom. *Sail* is a nautical expression, that may with great propriety be used in ordinary discourse ; as, “ A fleet of an hundred sail is arrived ;” “ We descried a strange sail.” *Bottom* is a mercantile term, used only in the connexion of carrying goods ; as, “ They trade with American bottoms ;” “ It is not permitted to carry such goods in Dutch bottoms.”

Skiff implies a little ship, and is particularly used for the Dutch vessels which are in common use.

Boat is the next general term to ship, including in it every uncovered conveyance by water, as wherry, barge, &c. *Bout*, in Low Ger. *boot*, Dan. *baad*, Swed. *bät*, in Sax. *bate*, *baet*, in Fr. *bateau*, in Ital. *batello*, &c. appears to have originally signified a vessel, or in general a hollow body, and to be connected with the words *butt*, *pot*, &c.

A *wherry*, *ferry*, or *passage boat*, is that kind of boat which is used for conveying passengers over a river; a *barge* is the largest kind of boat which serves for the conveyance of coals; and sometimes a similarly shaped and sized boat is fitted up with particular elegance for the accommodation of persons, in which case it bears the same name; a *yacht* is also a very large boat or a small ship, which is constructed in a particular manner for the purpose of swift sailing; a *canoe* is the smallest and rudest kind of boat, which is generally formed by the savages either out of one single tree, or by means of skins. *Wherry* or *ferry*, from the Sax. *faran*, and Ger. *fahren*, to pass over, Gr. *πρὸςυεῖν*, to go, Lat. *fero*, to carry, signifies the thing that passes over or carries over.

Barge, in Ger. *barke*, old Ger. *barse*, *barca*, Du. *baergie*, Dan. and Low Ger. *barke*, Gr. *βαρεῖς*, a ship, from *βαρεῖν*, to burden or to bear a burden, signifies the thing that bears burdens, or the machine by which burdens are carried from place to place, which is one grand characteristic of every vessel.

Yacht, in Du. and High Ger. *jacht* or *yacht*, Dan. *jägt*, from *jagen*, to hunt or to run swiftly, signifying that vessel which, by distinction, sails with particular rapidity.

Canoe, in Fr. *canot*, Ger. *kahn*, Low Ger. *kuan*, Dan.

kane, Swed. *kana*, Lat. *canna*, is doubtless connected with *can*, *cane*, and other words denoting a hollow body; the hollowness in the body being here, as in most of the preceding words, the prevailing idea.

Bark is rather a poetical term, applicable to all small vessels; as when we speak of the "frail bark tossed about in the ocean." It is evidently derived from the same source as *barge*, which is, in all probability, a simple variation of it.

Raft implies any number of deals joined together, so as to form a floating mass on the water: in Ger. *raff*, Swed. *räf*, a spar, and *trabs* Lat. Gr. *τραφνηξ*, a beam; signifying a flat piece of wood like a deal board.

Navy, *fleet*, *flotilla*, and *squadron*, denote a collection of ships or vessels.

Navy is a general and collective term for all the ships of war belonging to a nation; as, "The royal navy;" "The navy of England; the navy of France," &c. from *navis*, Lat. a ship, from *no*, to swim, as *ναυς*, from *νω*, and both from *ana* Heb. a ship.

Fleet implies a collection of ships sailing, or intended to sail, in company, whether trading vessels or vessels of war; as, "The East or West India fleets;" "A fleet of seven sail is lying before Toulon." In a limited acceptance, fleet is taken only for a number of ships of war; as, "To fit out a fleet;" "To dispatch a fleet," &c. In Sax. *flota*, Du. *vlote*, Ger. *flotte*, &c. from *fleten*, to float or swim.

Flotilla, from the Fr. *flotille*, is the diminutive for *fleet*, implying either a number of small ships, or even boats.

Squadron, in Fr. *escadre*, Ital. *squadrone*, that is, in Lat. *acies quadrata*, the fourth part of the army, is applied to the navy, to denote any division of a fleet, or any small number of vessels which may be separated from the rest.

63.

SEED, CORN, GRAIN, PULSE, PIP, KERNEL, PULP,
PITH, MARROW,

All refer to a small substantial body, principally of the vegetable kind, enclosed within another body, which generally serves as its shell or covering.

Seed denotes that part of any vegetable substance which follows the flower or blossom, and contains within itself the undeveloped parts of a similar substance. Thus we say, "The mustard seed is the smallest of all seeds;" "The cabbages are run to seed;" "These flowers are fading, and the seed is coming." It is applied to different sorts of corn, as wheat, barley, &c. inasmuch as it is destined to be put into the earth for the reproduction of the species; as when we say, "We keep this wheat or barley for seed;" that is, "to be sown." In this latter sense of the thing to be sown, the word *seed* has taken its rise from the verb *to sow*, as *samen* in Ger. from *saen*, *semen*, Lat. from *sero*, to sow.

Corn is a collective term for a number of seeds of the farinaceous kind, as wheat, barley, oats, &c. It is properly a general denomination for all kinds of farinaceous seed; as, "To carry corn to market;" "To buy and sell corn;" but very frequently made to imply one or other of the different kinds, according to the connexion in

which it is used, as, in speaking of a scarcity, we say, "Corn is very dear;" "There was not much corn at market:" in which the word *corn* manifestly refers to *wheat*. On the other hand, when we say "Give the horses corn," we evidently imply *oats*, which is their common food. This word, in the sense of one single round body, that is, one single seed, is never used but in the individual instances of a "Barleycorn", or "A peppercorn." It is however figuratively put for the plant which bears the seeds, and that in a general sense; as, "Standing corn;" "The field of corn;" "The corn is beaten down by the rain."

Grain sometimes conveys the same general sense as corn, that is, of all farinaceous seeds in a collected body; as, "What is the price of grain?" "He imports much corn or grain." It is, however, a more specific denomination than corn, and may be applied to each species of corn individually; as, "Wheat is the finest kind of grain;" "This grain (meaning either wheat, barley, rye, &c.) is not cultivated here." *Grain* likewise stands for the individual round body, in distinction from the rest; as, "A grain of barley, of wheat, rye," &c. "I have not lost a grain of it." It is figuratively applied, not only to every individual body of seed, but also to every minute particle of stone, metal, &c.; as, "A grain of mustard seed;" "A few grains of sand, salt, silver, &c. were scattered on the table." *Grain* moreover indicates a species of weight that is the twentieth part of a scruple, a barleycorn or grain having been first taken to regulate this weight.

Corn, in Ger. Swed. &c. *korn*; and *grain*, in Fr. *grain* and Lat. *granum*, most probably both come from the Heb. *goren*.

Pulse implies any vegetable body or grain that is enclosed in a hood, husk, or shell, such as peas, beans, &c. probably from the Latin *pellis*, a skin.

Pip is a partial term for the seed which is within apples, pears, oranges, and other fruits; it most probably comes from pepper, on account of the similarity in shape between a peppercorn and the pip of an apple. *Pepper* is in Low Ger. *peper*, High Ger. *pfeffer*, Dan. *peber*, French *poivre*, Lat. *piper*, and Gr. *πεπερι*; from *πεπρω*, to boil or heat, on account of its heating quality.

Kernel denotes the innermost part of any seed or vegetable body, in distinction from the shell or husk: thus the eatable part of a nut, when stript of all its coverings, is termed the kernel; and so, in like manner, when speaking of cherry stones, plum stones, &c. the soft interior substance which they contain is termed the kernel. *Kernel*, in High Ger. *kerne*, Low Ger. *karn*, Dan. *kiarne*, Swed. *kerne*, is doubtless connected with *corn*, as above.

Pulp differs from *kernel* by denoting a still softer substance that is enclosed in the skin of some fruits; as gooseberries, oranges, lemons, pine-apples, &c.; in Lat. *pulpa*, from *palpo* or *palpito*, to tremble, because it is soft and tremulous in its construction.

Pith implies a similar soft substance in the interior of wood, particularly in young twigs. *Pith*, in Du. *pit*, Low Ger. *paddick*, *piek*, *peddick*, *pith*, Sax. *pithais*, probably changed from *pitch*, which is in High Ger. *pech*, Low Ger. *pick*, Sax. *pic*, Lat. *pix*, Gr. *πισσα* or *πιττα*; from *πινυς*, a pine tree.

Marrow denotes the soft substance in bones, as pith does that of wood. The High Ger. *mark*, Sax. *maerg*,

Dan. *marv*, old Ger. *mack*, Lat. *medulla*, Heb. *moch*, signify the marrow of bones or the pith of trees.

64.

TO SOW, SET, PLANT,

Indicate different modes of fixing things in the earth in order to grow.

Sow implies the act of scattering over the ground with the hand, as is the case with all small seeds, over which the earth is then lightly raked. *Sow* is in Sax. *sawan*, Swed. *sä* and *säda*, Ger. *saen*, old Ger. *syti*, *segem*, &c. Lat. *sero*, which comes from the Gr. *σπείρω*, the Heb. *zerah*, to spread, and *zerang*, to sow.

Set, which generally implies to fix or place, is here used to denote the particular action of putting a seed or seeds singly into a hole made for the purpose in the earth, and then covering them in; in distinction from the indiscriminate scattering of the seeds on the ground. This is commonly done with the largest kind of seed, that is, with peas, beans, &c.

Plant, which doubtless comes from the noun *plant*, on which we have already spoken, is confined only to such vegetable productions as have roots that require to be fixed in the ground.

65.

WEAPON, ARMS, FIREARMS, ARMOR, GUN,

Are all general terms for some kind or kinds of instruments which may serve the purpose of attack or defence.

Weapon is the most general of the above terms, implying any thing which is either fitted for the purpose of attack and defence, or can be converted to that purpose. In this sense it not only includes every species of arms, fire-arms, &c. but is moreover applied to other things which may be substituted in their place; as, "Guns are destructive weapons;" "Many animals carry their weapons about with them;" "The cat, tiger, lion, use their claws as weapons both of attack and defence;" "I had no other weapon in my hand than a stick;" "Swords are dangerous weapons in the hands of indiscreet people;" also figuratively for any thing which may be made the instrument of doing any injury morally; as, "Power is a no less dangerous weapon in the hands of a body of men than in that of an individual, and may be turned against those whom it is intended to protect;" "Her weapons were tears;" "To put weapons into any one's hands against oneself," that is, to give any one grounds of accusation or blame against oneself. Sometimes this word has a limited sense to imply artificial instruments of offence. "He carries offensive weapons about with him;" "Have you any weapons about you." *Weapon* is in Sax. *weapenaf*, in Low Ger. *wapen*, High Ger. *waffen* and *wapen*, Swed. *vapn*, old Ger. *uuafen* and *wepna*.

Arms is the next most general term for all artificial weapons for attack as well as defence, in Fr. *armes*, Lat. *arma*, from *armus*, an arm, because that is the member principally employed in the use of such weapons. As *arms* always imply warlike instruments, the word is figuratively used for war itself; as, "To take up arms;" "To resort to arms;" "To fly to arms," &c. *Arms*

being less general than weapon, is of course more in familiar use, and consequently less elegant.

Firearms, as the name denotes, limits its signification to those instruments of offence used in more modern times, which are always attended with an explosion by means of inflamed gunpowder. This word is either used in a general sense for all such instruments; as when we say, "Before the invention of firearms;" or it is used for only the smallest of the kind; as, "We commonly keep firearms in our house."

Armor or *armour*, in Fr. *armure*, in Lat. *armatura*, is a collective name for all that serves to shield the body from the effect of offensive weapons; the different parts of which have the name of harness, shield, helmet, &c. It was formerly in general use, but is now laid aside.

Gun, supposed to be a contraction of *mangon*, an engine formerly in use for casting stones, is used for every instrument which sends forth balls, that is, in fact, all firearms; the sending forth balls being no less a characteristic of these weapons than the emission of fire. It is a word less frequently used in this general sense than firearms, on account of the particular acceptations in which it is employed.

66.

CANNON, FIRELOCK, GUN, ARTILLERY, ORDNANCE,

Have all a reference to different kinds of firearms.

Cannon is the name peculiar to the largest species of firearms whence balls of the greatest magnitude are discharged; it is commonly used in the collective and general sense, as, "To plant cannon on any elevated spot;" "To take twenty pieces of cannon;" "To stand at the mouth of

the cannon:" but we may speak of individual pieces, as, "A brass cannon;" "A large cannon;" "A small cannon," &c. *Cannon*, in Fr. *canon*, from *canna* Lat. and *kenah* Heb. a reed or pipe, because the tube, pipe, or bore, of a cannon forms its principal characteristic.

Firelock is a term compounded of the words *fire* and *lock*, implying every species of small firearms which is provided with a lock or spring, by the means of which and a flintstone fire is elicited, and an explosion produced. In this sense it includes pistols, muskets, fusils, &c. but it is most frequently used in relation to a soldier's musket.

The general word *gun* is used in a particular acceptation, either for cannon, or a species of firelock in ordinary use; as, "To fire the guns," meaning the cannon at the Tower, in the Park, or in vessels; "A ship of 50 guns," &c. But when we say, "His gun burst and shattered his hand;" "A gun was hanging in the room," &c. a reference is manifestly made to that kind of firelock which bears this name, in distinction from a musket, pistol, &c.

Artillery is a general and collective term for all the military apparatus connected with the cannon, that is, the balls, matches, rammers, &c. as well as the guns themselves. In its ordinary and limited acceptation, however, it implies only the cannon or great guns used on land; as, "The battle was lost for want of artillery;" "He planted his artillery in a convenient position." *Artillery*, in Fr. *artillerie*, from *arte*, art, because much art was exercised in the invention and use of such warlike machines.

Ordnance is rather a technical term for cannon or great guns, &c. used in relation to military operations; as, "They had no carriages for the heavy ordnance;" "Clerk

of the ordnance, surveyor of the ordnance," &c. *Ordnance* or *ordinance* signifies properly disposition or order, and is probably applied to artillery, because with that so much disposition, regulation, and order are required.

What would you understand by the word *proceed*, John, in this sentence? "After having conversed with us for a short time, he proceeded to the town."

John. That the person went into the town.

Pre. It implies, of course, that he went towards the town: does it simply express his going without any relative idea?

John. (Silent.)

Pre. Is there not a going backward or forward?

John. Yes; a going forward.

Pre. Must there, then, not be some object in relation to which this motion is made? and what is that object?

John. The object is here expressed by *us*.

Pre. It means, therefore, properly a moving or going forward from what?

John. A going forward from one thing to another.

Pre. What difference is there, William, in the words *proceed* and *advance* in these sentences? "We could not proceed on account of the floods;" "We could not advance on account of the fences."

Will. You have just said that the word *proceed* implies a going from an object, and I think *advance* here means going to an object.

Pre. You are right in part: but does not *proceed* imply a motion towards as well as from? for I say, "He proceeded to or towards the town." Is not the idea, then, included of going in a straight line?

Will. I recollect you defined *proceed* to be a motion forward exactly in the steps which had been before.

Pre. The word *proceed*, therefore, in the preceding sentence, implies what?

Will. That the person was going straight in the road from one place to another, until he was prevented by the flood.

Pre. But did I tell you that the word *advance* conveyed any idea of moving from an object?

Will. No.

Pre. But you cannot speak of going to one object without at the same time thinking that you go from another. What, then, would you call the motion of advancing in lieu of the word *go*?

Will. The motion of coming.

Pre. That is, of coming towards an object. How, then, would you explain the second sentence?

Will. He wished to get near some thing, but was prevented by the fences.

Pre. Does not the word *approach*, Henry, also denote a species of coming?

Hen. Yes; the idea of coming or drawing nearer.

Pre. Do not, then, the words *advance* and *approach* express precisely the same in these sentences? "They could not advance on account of the impediments which lay in the way;" "They could not approach on account of the fire of the enemy."

Hen. It seems that both words express the idea of getting near to some object.

Pre. But have you forgotten, that by the word *advance*

is implied the mode of getting near, that is, step by step? Explain the first sentence, then.

Hen. He wished to step towards some object, but was prevented by the impediments which lay in the way.

Pre. In the second sentence, however, you perceive that the getting near to an object is the only idea conveyed, without any reference to the means by which that is to be effected, namely, the steps which are to be taken. Have *advance* and *approach* the same signification in these as in the former sentences, George? "He made no advance towards the place;" "On his approach the guns were fired."

George. No: the action is here expressed as a thing.

Pre. That is, they express actions conceived as things; but of what?

George. The actions of advancing and approaching.

Pre. Explain the above sentences.

George. The first sentence implies that he took no step in getting nearer to the place, and the second that, as he was already nearer, the guns were fired.

Pre. "He took a long walk;" "He made a long march:" can both these sentences, Charles, be used in the same connexion?

Charles. Both imply that he went far.

Pre. True; they agree in expressing a motion of the body, and likewise that this motion is made by what member of the body?

Charles. By the feet.

Pre. Very right. Now most creatures walk, but do all such creatures likewise march?

Charles. No: *to walk*, denotes the common motion of

most creatures with the feet ; but *to march*, only the particular motion with the feet made by soldiers.

Pre. Or those who imitate them. But do the words *walk* and *march* here express the same as *to walk* and *to march* ?

Charles. No : the last express the simple actions, and the first these actions conceived as things.

Pre. How are they distinguished in grammar ?

Charles. The first are immaterial nouns, and the second verbs.

Pre. Under what general denomination, James, would you bring the word *mutton* ?

James. It may be called *flesh*.

Pre. Why ?

James. Because it is the part of an animal.

Pre. But so is bone, and muscle, and skin.

James. Yes ; but flesh is the soft part, which is distinct from the hard substance of bone.

Pre. *Flesh*, therefore, properly signifies what ?

James. " The soft parts of animal bodies."

Pre. But could you call *mutton* by no other appellation ?

James. Yes ; it may be called *meat*.

Pre. Does this word convey any different idea ?

James. Yes ; it conveys the idea that the mutton is fit to eat.

Pre. How, then, would you define *meat* ?

James. It signifies those parts of the animal which are used for food.

Pre. Can a horse come under any denomination more general than *horse*, Robert ?

Rob. Yes; that of animal.

Pre. Why?

Rob. Because it lives.

Pre. An animal is therefore what?

Rob. The thing that lives.

Pre. But could you not use any other word than *thing*?

Rob. Yes; we may say the being that lives.

Pre. Not so well as the creature that lives, because the general term *being* is not commonly applied to individuals of any species. As a general and universal term, it is used mostly in its universal sense, and not otherwise. By what two words, then, can you define a horse?

Rob. "A horse is either an animal, or a living creature."

LESSON VI.

67.

DART, JAVELIN, ARROW, SPEAR, LANCE, BAYONET,
PIKE, DAGGER, SWORD, SABRE, SCYMETER,
HANGER, CUTLASS,

All designate different species of arms or weapons.

The *dart*, *javelin*, and *arrow*, denote missile weapons which are sent forth from the hand: the *dart* is a pointed weapon of a convenient size for throwing at any object; the *javelin* was constructed in a similar manner as the dart, but with a longer handle, so that it might either be thrown or used in the hand; the *arrow*, which is likewise a pointed weapon, differs from the others by being cast from a bow instead of the hand.

A *spear* is a very long slender sharp pointed instrument, which is more fitted for piercing or thrusting than casting from the hand ; and a *lance* is very similar to it, but particularly long and large, and less simple in its construction. These weapons were all in use for war previous to the invention of firearms.

Dart, in Welsh *dart*, Fr. *darde* ; and *javelin*, in Fr. *javeline*, Span. *javelina*, were probably constructed by the French, Spaniards, or some former inhabitants of Europe, in a somewhat different manner from the *hastæ*, *pila*, or *tela*, of the Romans, which, however, answered the same purpose.

Arrow, in Sax. *arre*, probably comes from the Latin *arundo*, a reed, of which arrows are frequently composed : this kind of weapon was the most universal of any, and is in common use at present among those nations that are not yet acquainted with firearms ; as indeed are also the dart and javelin.

Spear, in Sax. *spaera*, Ger. *speer* or *sper*, Swed. *spjut*, is doubtless connected with *spit*, in Ger. *spiess*, Swed. *spesse* ; and with *spire*, in Low Ger. *spier*, Swed. *spira*, &c. all denoting a long round sharp pointed body ; in which general sense it, of course, might apply to all the other species of weapons.

Lance, in Fr. *lance*, Ital. *lancia*, Swed. *lans*, Ger. *lanze*, Lat. *lancea*, is probably derived from λογχην, and that from λαγχανω, to aim at, because it required to be used with an aim.

Bayonet is the name of a small sharp-pointed three edged instrument, fitted for fixing on the muskets of

soldiers, with which they pierce the object they attack. It is of modern invention, and derives its name from Bayonne, a town in Spain, where it was first made.

A *pike* will serve the same purpose as a bayonet, for piercing the object attacked; but it is only one instrument made of iron, and nearly, if not entirely, the length of a musket and bayonet together. This weapon is always used for thrusting, and never thrown from the hand, as the spear and lance.

Pike and *spear* have doubtless one common origin, as they have the common properties of being long, pointed, and fit for thrusting and piercing. *Pike*, in Fr. *pique*, Ger. *pieke*, Swed. *pick*, Ital. *picca*, Lat. *spica*, an ear of corn, which is provided with many long pointed bodies, like a pike.

A *dagger* or *dirk* resembles a bayonet in size, being short and small: but it is flatter, provided with two edges instead of three, and always used by itself for thrusting. *Dagger*, in Fr. *daguer*, Ital. *daga*, Swed. *daggert*, Ger. *degen* and *dolch*; from the Gr. *θυρω*, to sharpen, and the Heb. *daker*, to thrust or pierce.

Sword, *sabre*, *scymeter*, *hanger*, and *cutlass*, differ from the preceding by denoting weapons with which one cuts as well as thrusts.

Sword is the general term for all the preceding; and is likewise used in a particular sense for the weapon in ordinary use, which consists of a blade and a hilt, and is commonly worn by the side in a sheath. It is of very different dimensions; but the largest of its kind, worn by the dragoons, is termed a broadsword, by way of distinction.

Sword, in Sax. *sweord*, Dan. *suerd*, Low Ger. *schweerd*, High Ger. *schwert*, very probably comes from *schwer*, a sore or wound, and *sehren*, to wound.

Sabre and *scymetar*, denoting crooked swords, are derived from the Turks, Hungarians, and Persians, among whom this kind of swords is in ordinary use. The former is much larger than the latter.

Hanger and *cutlass* are the names of particular short swords in common use among the sailors. *Hanger*, from the verb *to hang*, derives its name from always hanging by the side. *Cutlass*, in Fr. *coutelas*, is a variation of the word *couteau*, a knife, as it resembles a large knife in shape, and is commonly worn in a sheath.

68.

CINDER, COAL, CHARCOAL, EMBERS, ASHES,

All refer to some combustible material in a state of being consumed more or less by fire.

Cinder implies any piece of mineral combustible material termed *coals* which has been thoroughly penetrated by fire, without losing its consistency or substantial form. It may be in a burning hot state, but the word is more generally used for such pieces of coal when quite cold. *Cinder*, in Sax. *kendre*, Fr. *cendre*, Lat. *cinis*, *cineres*, cinder or ashes, and Gr. *konis*, dust, powder; because coals in that state are easily reduced to powder.

Coal, when used in the plural *coals*, implies, as before observed, the mineral substance commonly used for firing; but in the singular it sometimes conveys the idea either of a piece of that substance in a burning and hot state; as, "A live coal;" "Take a coal out of the fire," &c.: or

of a piece of burnt wood when it looks like coal; as, "The wood is burnt to a coal." *Coal*, in Sax. *col*, Swed. *kol*, Dan. *kul*, Ger. *kohl*, Heb. *gahal*, a coal, and *kalah*, to burn.

Charcoal implies wood in a cold burnt state. The word is always used in a general sense, without specifying any number; as, "To burn charcoal;" "A fire of charcoal." *Charcoal*, in Du. *kerkohl*, probably changed from the Ger. *verkohlen*, to make into charcoal.

Embers is a collective term for a number of cinders or live coals, particularly from burnt wood, which lie together in a heap, apparently on the surface, without any remaining fire, but having underneath a glowing red, as if quite fresh. *Embers*, from the Danish *emmer*, a spark, may, in all probability, be traced to the Teut. German, and Engl. *glimmer*, this being the kind of light which issues from embers when stirred up.

Ashes is also a general and collective term for all the earthy powder which remains after the consumption of any thing by fire, particularly wood and coals; thus, in common life, we say "The ashes under the grate;" "The ashes fly about when the fire is stirred;" "The paper is reduced to ashes;" "The house, village, or town, lies in ashes." *Ashes*, in Sax. *ashan*, Ger. *asche*, Swed. *aska*, comes from the Gr. $\alpha\zeta\alpha$, dust, from $\alpha\zeta\omega$, to dry up; whence it doubtless derives the signification of dust, with regard to the remains of human bodies, as we use it when we say, "We are but dust and ashes;" "Let his ashes rest in peace."

69.

TO DO, ACT, MAKE, MANUFACTURE,

Imply any movement by which any thing is caused or produced.

Do is the general term for any voluntary movement made for any specific intent, and is applicable to all the other words: "Every animal can *do* something." Whether we eat, drink, sleep, walk, run; in short, whatever movement men or animals make, it is all doing, inasmuch as the movement is supposed to arise from the feeling or idea within, in distinction from the movements made by inanimate objects. *Do*, in Sax. *don*, Low Ger. *doon*, High Ger. *thun*, old Ger. *duan*, *taugan*, &c. is very probably connected with *go*, *ago* Lat. and *αγω* Gr. implying simple motion.

Act denotes a species of *doing* performed by moral agents, that is, by human or spiritual beings; as, "He acts wisely, unwisely, honourably, dishonourably," &c. *Do* and *act* may be used indifferently in certain cases; as, "He has done wrong or acted wrong;" but *do* generally passes over in its sense to some object, and *act* never in this acceptation. You can always "do something, but not act something;" "He has done a bad thing;" "He has done what you required of him;" "He acts according to the laws of God;" "I shall see how he acts;" "Act up to your profession." It is clear in these examples that *do* marks out individual exertions in a moral agent; and *act*, a series of doings connected together by a chain of motives. *Act*, in Lat. *actum*, part. of *ago*, in Gr. *αγω*, to go or move.

Make expresses a species of mechanical doing which gives being or existence to some object; as, "To make a table, coat, chair," &c. So, likewise, in relation to spiritual exertions and spiritual objects; as, "God made the world, and all therein;" "Men make laws, regulations," &c. *Make*, in Sax. *macan*, Low Ger. *maken*, Swed. *maka*, Gr. *μολθεω*, to labor.

Manufacture, from the Latin *manus*, a hand, and *factum*, made, *facio*, to make, is a particular term for that species of making by which objects of more modern contrivance, as cloth, silk, cotton, &c. have been produced; in the making of which, at first, the hand was the principal instrument; whence manufacture properly signifies the thing made by the hand; and *to manufacture*, the act of producing such a thing by the hand.

70.

TO WORK, LABOR, TOIL, MOIL, DRUDGE, SLAVE,

Represent different species of doing, varying as to the manner or the object.

Work is the ordinary term for that species of either corporeal or mental exertion by which things are made or produced; as, "To work diligently;" "To work in the day time;" "To work by candle light; particularly when the exertion is made for the purpose of obtaining a livelihood; as, "To work in the field, in the garden, the vineyard," &c. "To work for a master;" "What shoemaker works for you?" "That tailor works for me." *Work*, in Sax. *weorcan*, in Teut. *wercken*, Swed. *yrka*, and Gr. *εργον*, comes probably from the Heb. *arach*, to go, do, or move.

With the word *labor* is connected the idea of more than ordinary exertion, as in speaking of the hardest kind of work which is done in the field: "He has labored (rather than *worked*) in the field all day;" "He labors incessantly for his family:" so, in relation to mental exertions, "To labor for the public good;" "He has been laboring at that exercise:" so also in the sense of endeavouring by means of labor; as, "He labors to improve himself." *Labor* is in Lat. *labor*, from *labo*, to faint or grow weary; such exertions being most calculated to waste the strength, and make faint.

With the word *toil* is connected the idea of a painful exertion even still greater than that of labor; as, "He has toiled all the day in dragging heavy loads;" "To toil in the heat of the sun." So also in the sense of wasting by toil; as, "To toil away one's strength." This word is seldom used but in application to corporeal exertion, and comes from *tylian* Sax. to till, which is the hardest species of labor.

Moil, which was the old word for *mule*, has been vulgarly used for working like a mule or beast of burden.

To drudge implies to work at any mean employment, or to work in a degrading manner: thus, when any person is employed in nothing but uncleanly offices that frequently require great exertion of the strength, and is likewise kept perpetually to such business, without the ordinary portion of rest, he is said to *drudge*. It doubtless comes from or is connected with *threccan*, *dreccan*, Sax. *drücken* Ger. to oppress, *τρυω*, *τρυχω*, Gr. to oppress, vex, or tread upon, *darek* Heb. to tread upon; also *dragen* Sax. *tragen* Ger., &c. to bear burdens.

To slave, from the noun *slave*, meaning to work like a slave, conveys likewise the idea of incessant labor in mean employments.

71.

INSTRUMENT, IMPLEMENT, UTENSIL, TOOL, MACHINE, ENGINE,

Denote the things by which any work or labor is performed.

Instrument is the general and the rest are particular terms. Whatever is made use of for the performance of any business is termed an *instrument*; in which general sense it of course includes every species of implement, utensil, &c. There are, however, many things which have no other than this general denomination; as, “Mathematical instruments” in general, including telescopes, microscopes, globes, quadrants, &c.; or, “Cases of mathematical instruments,” including compasses, rulers, quadrants, &c.; or, “Cases of surgical instruments,” &c. &c. *Instrument*, in Latin *instrumentum*, comes from *instruo*, to put in order; that is, the thing with which one puts in order, does, or makes.

Implement, changed from *employment*, denoting the thing which one employs or uses, is the ordinary term for that species of instruments which are used in husbandry, namely spades, ploughs, harrows, rakes, &c. &c.

Tool, from the English verb *to toil*, properly applies to any instruments with which one labours or toils, and is always used in relation to inferior occupations; as, “A carpenter’s tools,” namely hammer, saw, plane, &c. “A bricklayer’s tools,” namely spade, trowel, hod, &c. “A

smith's tools," namely anvil, hammer, file, &c. &c. In ordinary discourse, without reference to any specific employment, we may use the words *implement* and *tool* indifferently; as, in speaking of a hammer, hatchet, knife, &c. we may say, "These are my implements or my tools."

Utensil, on the other hand, from the Latin *utensil*, the thing useable, and *utor*, to use, is a particular term for that species of instruments which are in ordinary use for the performance of domestic business; as, "Kitchen utensils," namely pots, pans, kettles, &c. &c. "A lady's sewing utensils," namely needles, thread, thread-cases, &c. &c.

Machine differs from all the rest, by denoting a species of instruments not only of considerable magnitude, but also of a complicated structure, consisting of a variety of different parts. In its particular use likewise a machine serves not so much as an instrument of making bodies as that of putting bodies in motion, and the reverse. Of this description are the machines for raising water, or the machines called cranes for raising goods out of vessels. Mills, and carriages of different descriptions, all fall under the denomination of machines. There are likewise many things used in manufactories and husbandry which have no other than the general denomination of *machine*; as, "The spinning machines;" "The watering machines;" "The combing machines," &c. *Machine*, in Lat. *machina*, *μαχανα* or *μηχανη*, a warlike instrument, from *mecona* Heb. an apparatus, from *con*, to contrive or dispose.

Engine, from the Fr. *engin*, Lat. *ingenium*, wit or contrivance, meaning the thing contrived or invented, is a term peculiar to compound machines; as, "The steam

engine," which is a machine for raising water by the force of steam. *Engine* alone is used by way of distinction for a fire engine ; that is, a machine for raising water to extinguish fire.

72.

BUILDING, EDIFICE, STRUCTURE, HOUSE, HABITATION, DWELLING, RESIDENCE, MANSION, ABODE, LODGING, HOME,

All denote some space artificially or naturally disposed by some living creature as a place for staying in.

The three first, that is, *building*, from the verb *to build* ; *edifice*, from the Lat. *ædifico*, to erect, that is, *ædis*, a house, and *facio*, to make ; and *structure*, from the Lat. *structum*, past of *struo*, to set in order or frame ; properly imply the abstract action of building, but are figuratively used for the thing that is built, particularly in reference to any artificial enclosed and covered place raised or built for the accommodation of man or beast, &c.

Building is a term the most universal of any in its application, including every thing which is artificially raised or built up, be the purpose what it may ; that is, including houses, palaces, churches, &c. &c. ; as, " Buildings of all descriptions ;" " That is a fine building ;" " This church is a noble building." This general term is frequently used in order to distinguish such places as are not immediately inhabited by men from such as are, that is to say, from dwelling houses ; as, " This house with the adjacent buildings ;" " Public buildings," that is to say, hospitals, churches, public offices, &c. &c.

To the word *edifice* is annexed the idea of grandeur, elegance, or unusual magnitude, either with regard to its structure, or the purpose for which it is employed. It of course applies only to such buildings as are particularly elegant or majestic; as, "The sacred edifice;" "St. Paul's church is a stupendous edifice;" "Westminster Abbey is a Gothic edifice of great antiquity."

Structure is a term less frequently used than either of the preceding for *the thing built*, as it rather denotes the manner of being built; as, when we say, "This is an elegant or an awkward structure;" meaning that this thing is elegantly or awkwardly constructed.

House, in Sax. *hus*, High Ger. *haus*, Hungarian *haz*, old Ger. *hischa*, Croatian *kischa*, Lat. *casa*, which is connected with the words *husk* and *hide*, the Lat. *cutis*, the Gr. *κενθεον*, and *casah* or *cusah*, to cover, denoting the place covered. In which general sense it is sometimes used like the word *building*; as, "An outhouse, a storehouse, a summer-house," &c.

The words *habitation*, *dwelling*, *residence*, *mansion*, *abode*, are more specific than the preceding, and derive their signification from the use to which buildings are commonly applied, namely as places of stay for either man or beast to shelter them from the inclemency of the seasons. They may be properly used to express actions conceived as things, but here figuratively imply the place in which the action is performed.

Habitation, from the verb *to inhabit*, is the most general of these terms, denoting every place, artificial or natural, which is chosen by any living creature as its place of stay; as, "The moles have their habitations under

ground;" "The beavers are very ingenious in the construction of their habitations." It is used sometimes in a particular sense for buildings destined for the use and residence of man only: "There were no habitations to be seen for a considerable distance."

Dwelling, from the verb *to dwell*, implying the dwelling place, is very similar to the preceding in sense and application, but is somewhat more familiar; as, "They made their dwellings under ground;" "Some dwellings were erected on that spot;" "Their dwellings were pulled down."

Residence, from the verb *to reside*, meaning the place of residence, is a term less generally applied than either of the former, and is therefore more elegant; as, "This is the residence of the ambassador;" "He has his residence in town."

Mansion, from the Lat. *mansio*, staying, and *maneo*, to stay or remain, meaning the place where one remains, has altogether a poetical signification, being used in the grave style only, either in application to the habitations of men, which are large, antique, and solitary, such as the castles of the nobility in former times, or the present country residences of the great, that have any thing solemn in them; or in reference to the spiritual habitations which are appointed by the Divine Being for such as do his will on earth; as, "The heavenly mansions;" "The mansions of rest," &c.

Abode, from the verb *to abide*, meaning *the place of abode*, conveys likewise a poetical sense, and is but seldom used in reference to ordinary dwellings. We can say, "This my abode," "An agreeable abode," and the

like, in common discourse ; but with more propriety we say, in a spiritual sense, “ The abodes of the just ;” “ Celestial abodes ;” “ The grave is the last earthly abode of all mortals.”

Lodging, from the verb *to lodge*, properly signifies the act of lodging, and figuratively the place where one lodges, in application, however, to any part of a house which is let out by its inhabitant to strangers ; as, “ To let lodgings ;” “ To take a lodging,” &c.

Home is a term of peculiar acceptation, distinguished from all the rest, as it implies the place which is in some way appropriated to us either by residence, birth, or parentage ; as, “ This is my home ;” “ To make any place one's home.” It may therefore refer to a house, or a place with many houses, or even a whole country. In the ordinary use of the word, as in the sentences, “ To be at home ;” “ To go home ;” “ To be from home ;” a reference is mostly made to the house which the person inhabits ; but, when speaking of one who has left either his native place or his native country, we may say, “ After some years he returned home.” *Home* is in Sax. *ham*, Swed. *heim* Ger. &c. *heim*, *ham*, which all originally signified either a small collection of houses, a single dwelling-house, or any place fenced in ; in which latter sense it is connected with the Ger. *hain*, a grove, *hügen*, to fence in, and the old word *heien*, to shelter, denoting some retired spot, which was destined in the early stages of society to be the first settled habitation of man, where he first learnt the true pleasures of domestic life, and became, as it were, bound to the soil which he had appropriated to himself. Hence, too, arose that endearing epithet *home*,

the sound of which carries delight to the breast of every human being not devoid of feeling, when used in reference to that spot where first he experienced the innocent enjoyments of childhood and social affection; or to that land which contains not only those nearest and dearest to him, but many others of his fellow-creatures with whom he is connected by peculiar ties, and with whom he shares all the privileges of civil government and good order.

73.

HOUSE, PALACE, SEAT, VILLA, BOX, COTTAGE, COT, HUT, CABIN, HOVEL, TENT, PAVILION, BOOTH,

All denote different species of artificial habitations for the accommodation of man.

House may sometimes be used in a general sense to include all the rest; as, "A town consisting of an hundred houses;" "The Tartars do not live in houses, but in tents;" "To erect houses;" "To buy and sell houses," &c. implying all habitations destined for men, without distinction. The word *house*, however, admits of a more limited meaning, when it refers to such habitations as are in more frequent use among men, that is, such as are neither of an unusual size nor structure, in distinction from palaces and all public buildings; as, "A small house;" "A well-built house;" "To inhabit a house," &c.

A *palace* is properly a royal residence, from the Latin *palatium*, the name given to the house in which the emperor Augustus chose to reside and keep his court. It was a magnificent structure, built on the Palantine mount, which situation was pleasing to Augustus, because Ro-

ulus, the founder of Rome, and Tullus Hostilius, kept their courts in the same place. The word *palatium* is evidently derived from *Palatinus*, the mount on which it stood; although *palace* in Engl. *palace* Fr. and *pallast* German, are become general, and apply not only to every royal residence, but to that of princes of inferior power. As episcopal power was formerly much greater than at present, and archbishops in England could even vie with the monarch, their residences were with propriety denominated *palaces*, which title they still retain. Likewise, in speaking of foreign princes, we can say, "A princely palace;" "The duke's palace," &c.

Seat, *villa*, and *box*, are particular terms for the country residences of wealthy people.

Seat, from the verb *to sit* or *to settle*, implying the place where one settles or fixes one's residence, is generally used for those houses which are fitted up with elegance, at a considerable distance in the country, for the reception of the nobility; hence they are also entitled *country seats*.

Villa, in Lat. *villa*, is a species of seat situated just out of a city; and *box* is a figurative and familiar use of the common word *box*, for any seat when it is particularly small and compact.

Cottage refers only to the small houses in the country which are commonly inhabited by the peasantry.

Cot, which was the original word for *cottage*, from the Sax. *cote*, is now confined to poetry, except in the sense of a sheepcote or sheepfold.

Hut denotes any small habitation erected for temporary purposes, which is of course constructed with less

art and trouble than those which are intended for fixed residences. Of this description are the huts of the Indians, and other savages, who wander from place to place.

Cabin is seldom used for any species of house; but when it is, it denotes a habitation even smaller than a hut: it is more commonly the name of that room in a ship which serves for the captain and his passengers of the more respectable order. *Cabin*, in Fr. *cabane*, is doubtless connected with cave and cavern; in Lat. *cavus*, hollow, Heb. *capha*, hollow, denoting a hollow place.

Cottage, *cot*, *hut*, are evidently derived from the same source as *house*. *Cottage*, *cot*, in Sax. *cote*, *cyte*, Swed. *kate*, Icelandish *cot*; and *hut*, in Sax. and Low Ger. *hutte*, Dan. *hytta*, Swed. *hydda*, Lettish *guta*, Finlandish *cota*, Esthonian *kotta*, all from the Lat. *cutis*, a skin, and the Gr. *κευθεiv*, and Heb. *casah* or *cusah*, to cover.

Hovel implies any small mean cottage or hut, which presents a picture of peculiar wretchedness. Of this description are the mudwall habitations of the poorer classes in some remote parts of Great Britain. *Hovel* comes from the Sax. and Ger. *hose*, old Ger. *hove*, signifying any space enclosed by a fence, like a yard, which sometimes served the purpose of a fold for cattle; hence probably any place which was fitter for the enclosing of cattle than the habitation of man, received the name of a *hovel*.

A *tent* resembled a hut, inasmuch as it served as a temporary habitation for men; but in its construction it was widely different, being composed of linen extended on poles that were fixed in the ground. Tents were and are still

formed of these light materials, that they may be transported wherever the persons are disposed to fix their residence for the time being ; in which respect they differ from huts, which are left standing where they have once been erected. *Tents* were in universal use among the easterns in the time of the patriarchs, and still later down ; they are said likewise to have been the ordinary habitations of the Scythians. Among the Romans, as in modern times, they have been used only by the military. *Tent*, in Fr. *tente*, Low Ger. *tent*, Lat. *tentorium*, comes from *tentus*, past of *tendo*, to stretch, because they were formed by the stretching of linen.

Pavilion is a species of tent which was used in war by the Romans, and denominated *papilio*, signifying a butterfly, because the linen of the tent was extended into the shape of a butterfly's horns. At present this word denotes a large and elegant species of tent fitted for the accommodation of monarchs, generals, or other persons of distinction.

Booth, in Ger. *bude*, Dan. *bod*, *boc*, Swed. *bod*, Low Ger. *bodem*, &c. originally signified a small house, but now only a simple covering, formed of sailcloth stretched over poles, for the accommodation of such as wish to expose their goods for a short time to sale.

74.

CITY, CAPITAL, METROPOLIS, TOWN, BOROUGH,
VILLAGE, HAMLET,

All imply a collection of buildings, principally for the habitation of men.

City formerly implied that collection of habitations

which was surrounded by walls, the inhabitants of which were invested with certain privileges; whence arises the distinction between that part of London which is within the city, that is, within the gates, and the line where walls formerly stood, and that part which is without this circuit. But this name is at present given only to such places in England as are under the jurisdiction of an archbishop or bishop; as, London, York, Bristol, &c. In reference to foreign places, the denomination is applied to such as hold the most distinguished rank; as, Bremen, Hamburgh, Rome, Berlin, Paris, &c. *City*, is in Fr. *cit  *, Lat. *civitas*, from *civis*, a citizen, because the Latin word only comprehended the assemblage of inhabitants, without regard to the houses: in which sense *city* may likewise be employed; as, "The city voted an address of thanks;" "The city presented him with a sword;" implying, of course, a body of men, particularly of the privileged orders.

Capital is a figurative term, properly implying the quality of being *chief*, which is put for the thing that is chief; that is, by way of distinction, the chief place in every country; as, "London, the capital of England, Dublin of Ireland," &c.

Metropolis, in Fr. *metropole*, Gr. $\mu\epsilon\tau\rho\omicron\pi\omicron\lambda\iota\varsigma$, from $\mu\eta\tau\epsilon\rho$ or $\mu\eta\tau\eta\rho$, a mother, and $\pi\omicron\lambda\iota\varsigma$, a city; that is, the mother of cities; is a more elegant and specific term for the chief town of any kingdom. It is used in particular reference to London, and may be applied to the principal city, but not to places of inferior importance, in any great state; in which limitation it differs from the word *capital*, for

there may be a capital to each province or district in a country, but there can be but one metropolis.

Town is, at present, the name for every place in England consisting of a considerable number of houses, and having a weekly market. In reference to foreign places, the word is applied to such as are large enough to be divided into streets. Sometimes the word may be employed in a more extensive sense to comprehend both cities and towns commonly so called; as, "The chief towns of countries;" "To pass through the towns and villages;" "The town of London." It is likewise frequently put for London itself; as, "He came to town;" "To live in town;" "The town and country papers," &c. *Town*, is in Sax. *tun*, from *tynan*, to enclose, signifying an enclosed place, as in former times all places of any consideration were walled in.

Borough, formerly *burgh*, in Sax. *burg*, *byrig*, Dan. and Swed. *borg*, High Ger. *burg*, from *bergen* and *byrgian*, to lock up or conceal, originally signified the fortified residence of some baron or nobleman, which, by degrees, was surrounded by a number of other habitations, until at length the whole inhabited spot was invested with a wall, and the inhabitants obtained in England from their monarch, among other privileges, the liberty of having a species of government among themselves that was entitled a corporation, consisting of a mayor and aldermen. In process of time these corporations obtained the still greater privilege of electing two or more persons to be their representatives in parliament, called members of parliament, who at present constitute one branch of the legislature called the house of the *Commons*; a species of government that has never existed in any country in an equal degree of perfec-

tion as in England. This, then, was the rise and progress of civil liberty, and of those towns in England which have ever since been distinguished by the name of *boroughs*. But since the period that those towns were thus invested with civil privileges, many places that were then not known have increased the number of their houses and inhabitants to an amazing degree; whilst those ancient places, which were then so important, are now gone to decay, bearing scarcely any vestige of their former habitations, except a single old house here and there. Yet these decayed spots retain the name of boroughs, and also the privilege of sending members to parliament, who, as there are no inhabitants of any importance to represent, are chosen by the executive part of the government.

Village is the ordinary term for any small number of country houses or cottages which either stand together, or within a certain prescribed distance, including the land as well as the houses. *Village*, in Fr. *village*, Ital. *villagio*, Lat. *villa* and *vicus*, from the Gr. *οικος*, a house, because a single house may constitute a village, or distinguish that part of the country where it stands.

A *hamlet* is properly a species of village that is of the smallest kind, including perhaps not more than a single house or two. It is the diminutive of the word *ham*, in Fr. *hameau*, in Sax. *ham*, &c. which is, as before observed under the word *home*, connected with *hain*, a grove, and *hügen*, to hedge in, implying a small enclosed spot.

75.

FORTRESS, FORT, CASTLE, CITADEL, HOLD, FASTNESS,

All specify some inhabited place fortified either by art

or nature, so as to secure its inhabitants from any outward attack.

Fortress implies the largest place of this description; that is, any town or city regularly fortified. A *fort*, on the other hand, generally comprehends no more than a building or two suitably fortified for the purpose of guarding a wide coast or country. Both these words, which are in Fr. also *fortresse* and *forte*, derive their signification from the Lat. *fortis*, strong.

Castle, in Fr. *chateau*, Lat. *castellum*, from *castrum*, a camp or military spot, is the name for any fortified building, like a fort, which is within a town or city. The word is likewise used for the fortified residences of the nobility in the country, which in former times were universally occupied by the barons in England, who had an independent civil power over the inhabitants of the district which they possessed. This power being no longer vested in the hands of individuals, such fortified residences are no longer wanted; nevertheless, the old buildings which were once converted to this purpose retain the name of castles; and in other countries, particularly Germany, many such fortified places are still inhabited by lords of the village, town, or district, in which they stand.

Citadel, in Fr. *citadelle*, Ital. *cittadellio*, is another term for a castle, particularly applied to places of antiquity; as the citadel in ancient Rome.

Hold, from the verb *to hold* or retain, properly implies the action of holding or keeping, and figuratively the place which is strong enough to be kept or held; applied sometimes to small places artificially fortified, but more commonly to those whose entrance is strongly secured by nature.

Fastness is the name of a particular species of *hold*; namely, any hollow place, the entrance to which is barred or rendered *fast* by intricate mazes of wood which are almost impenetrable.

76.

ROOM, APARTMENT, CHAMBER, HALL, SALOON, DRAWING-ROOM, CLOSET, STUDY, GARRET, ATTIC,

Are names given to different divisions of a house.

Room, which is the most general of all these terms, denotes space in general; but in the limited sense which it here admits of, it implies particular portions of that space enclosed for the habitation of an individual or more; in which sense it applies to parlours, chambers, &c. &c. under the title of "sitting rooms, sleeping rooms," &c. In like manner, it may be said, "All the rooms in the house;" "That house has thirteen rooms."

Apartment, in Fr. *apartement*, from the word *aparte*, apart, aside, separate, signifies any room set apart for the distinct use of a small number of individuals. It accordingly conveys an idea of distinction and grandeur, and is applied to the rooms of the wealthy and luxurious, as also to any spacious and elegant division of a house, with more propriety than the common and familiar word *room*; as, "The royal apartment;" "The apartment was splendidly illuminated;" "Several of the apartments were kept in readiness for the reception of their noble guests." In ordinary life this word is principally used for the more respectable order of rooms which are let out as lodgings; as, "To take or hire an apartment;" "I occupied an apartment in one of the first streets." *Apartments*, in the

plural, imply a suit of such rooms on one floor as are fitted for the accommodation of a genteel individual or family.

Parlour, in Fr. *parloir*, probably comes from *par, paris*, Lat. for equal or level, denoting any room level with the ground; in which sense it is at present taken, particularly in reference to such lower rooms as are set apart for the accommodation of visitors.

Chamber is the general name for every room above the ground floor; as, "The star chamber," a particular room where formerly a sort of court was held; so likewise "The chambers at the courts of inn," where professional men transact their business in the law. As such upper rooms are universally employed for the purpose of sleeping, *chamber*, in common life, is synonymous with *sleeping-room* or *bed-room*, and serve as a more elegant expression; as, "There are several chambers on each floor;" "He could not leave his chamber for several weeks," &c. *Chamber*, in Fr. *chambre*, Ger. *kammer*, Lat. *camera*, Gr. *καμαρα*, a vault or arched roof, because in former times the upper rooms particularly of public buildings were constructed with arched roofs.

Hall, in Sax. *heal*, Ger. *halle*, Lat. *aula*, and Gr. *αυλη*, comes probably from *αω*, to blow, denoting some place so partially enclosed as to admit a passage for the wind. It signified among the Greeks and Romans, as well as among the more modern European nations, any open space on the ground floor of large buildings, which sometimes served as a court or an entrance into proper rooms, and frequently formed a spacious room of itself, occupying a considerable part of the ground floor, and for holding a vast assembly

of persons: at present, any open space within the house just at its entrance has the name of a hall, if it be the size of an ordinary room. In like manner, every spacious building, particularly if fitted for public assemblies, bears the same name; as, "The town hall;" "Guildhall;" "Westminster hall," &c. because all such places were originally covered on the top only, and supported by pillars on the side; as is the case with many town halls in the smaller towns of England, although the places which retain this appellation in London are entirely enclosed with an outer wall, being divided off into chambers above, but remaining open on the ground floor.

Saloon, in Fr. *sale*, *salon*, Ital. *sala*, *salone*, *salette*, Span. *sala*, *salon*, Ger. *saal*, has doubtless a common origin with *hall*; whence it derives the idea of a spacious room adapted for a large assembly of people, to which are annexed the ideas of modern taste and elegance in the mode of fitting up such a place.

Halls were formerly of rude structure, and, on account of their exposed situation, were seldom used except at the hour of meals, and then mostly by the subordinate members of great families: but *saloons*, which have supplied their place, are now embellished with more than ordinary elegance for the accommodation of visitors and persons of distinction.

Drawing-room is a still more modern term for any room on the first floor which is fitted up for the accommodation of company. It probably derives this appellation from the order and elegance with which every thing is drawn or set out.

Closet, from the word *close*, denoting a close place, is

the name for every narrow room which may either serve as a place of retirement for an individual, or as a place of security for things, particularly wearing apparel: in the latter case it will seldom be sufficiently large for the accommodation of a person.

Study, from the verb *to study*, implies the room fitted up or set apart for the accommodation of a person who is engaged in studious pursuits.

Garret denotes the highest floor in the house, and more commonly any individual room on that floor; from the Fr. *garite*, a turret, and the Teut. *währen*, to defend; meaning the loftiest and securest part of any building.

Attic is another name for garret, which, being generally constructed according to the attic order of architecture, has received this appellation in general.

77.

VICINITY, NEIGHBOURHOOD, ENVIRONS, SUBURBS,
OUTSKIRTS,

Are the names of places relatively situated with regard to the habitations of men.

Vicinity, and *neighbourhood* are abstract and general terms; *environs* and *suburbs* local and particular terms.

Vicinity, in Latin *vicinitas*, from *vicinus*, a neighbour or person inhabiting the same *vicius*, or village, implies the place that is near to another inhabited; as, "He lives in the vicinity;" "A house in the vicinity was burnt down." Although this word commonly refers to some inhabited spot, yet it may be used in the abstract sense of nearness, in general reference to any objects; as, "All the plants which were in the vicinity of this tree were burnt down."

Environs is a collective term for all places which enclose or encompass a town, particularly in reference to such habitations as do not expressly come within the precincts of the town to form either a part or a continuation of it, and yet are sufficiently near to form a circuit round it. *Environs*, from the verb *environ*, signifies properly the thing that environs or encloses. *Environ*, in Fr. *environner*, is probably changed from *gyrus*, Lat. for a circle, and *γυγος*, bending or curved.

Suburbs is a much more specific term than *environs*, inasmuch as it refers to enclosed towns, the boundaries of which are definitely marked out either by a wall, a rampart, or a ditch. All houses, therefore, without these boundaries are termed the suburbs. The word *suburbs*, however, in Lat. *suburbia*, that is *sub*, under, near, or adjoining to, and *urbe*, the city, is used only for the houses; whereas *environs* includes the open surrounding country within a certain distance as well as the houses. *Suburbs* is, of course, a term of much greater antiquity than *environs*, which has been introduced since towns have lost their prescribed limits.

Outskirts differs from both the preceding, as it includes in its signification the idea of open country only; that is to say, the outer parts of the environs: from the word *skirt*, signifying to line, limit, or border, and *out*, on the outside.

78.

FENCE, WALL, HEDGE, RAILING, PALING, PALISADE,

Are the names for different kinds of bodies elevated for the purpose of enclosing any place.

Fence, from the English verb *fend*, or the Lat. *fendo* or

defendo, participle *defensus*, signifies the thing that defends or keeps off; in which general sense it includes a wall, hedge, &c. which not only enclose bodies, but also prevent the entrance of others. This general term is frequently applied to inclosures of the lighter kind; as, "A garden fence," which is commonly made of bushes, or simple sticks, after the manner of a hedge.

Wall is the name for every kind of fence made of earth, stone, or brick, which serves to enclose any place, or part it off from another; as, "The walls of a house, or of a room;" "The walls which enclose a town;" or "The mud walls which serve to part off fields from one another, and as a fence to keep out animals." *Wall*, in Sax. *wall*, Ger. *wand*, Swed. *vaeg*, Dut. *wereg*, most probably from *wall* Ger. and *vallum* Lat. a trench, or rampart; that is an elevated body serving the purposes of defence.

Hedge, in Sax. *hegge*, Dan. *hekke*, Low Ger. *hagen*, comes from an old Teutonic word *hag*, a bush; because it is that kind of fence which consists altogether of bushes planted in the ground and entwined in each other.

Paling is a collective term to denote properly a number of pales, and, in its extended sense, the fence that is made by pales, which may be fixed at a distance from each other or close together. *Paling*, of course, comes from the word *pale*, which has been already sufficiently explained.

Rails, or *railing*, are also collective terms to denote a number of rails fastened together so as to form a fence. It differs from *paling* inasmuch as a rail is smaller, of a square or round figure, and either of iron or wood; but a pale is flat, thin, and always of wood. *Railing*, there-

fore, is never formed into a close fence, as paling may be. *Rail*, in Swed. and Low Ger. *regel*, High Ger. *reigel*, which is connected with *riege*, or *reihe*, a row; because such rails are disposed in a regular order, near each other.

Palisade, in Fr. *pallisade*, comes from the same source as pale; but it is a more modern term for a fence, which is composed of quadrangular iron bars, very similar to rails, but considerably larger. This word, which is of modern construction, is used only for such sort of railing as serve for ornament as well as security, in public places particularly.

79.

DOOR, TRAP-DOOR, GATE, WICKET, WINDOW, CASE-
MENT,

Serve to denote the moveable parts in bodies which are made for the purpose of affording a passage into an enclosed space.

Door is the name for a wide board hanging perpendicularly, and in general by perpendicular hinges, either within a wall, as in the case of "House-doors, room-doors," &c. or attached to the side of some smaller body; as, "A cupboard-door, a cage-door," &c. This word, of course, applies to things that are widely different in the shape and size, and agreeing only in the manner of their being moved so as to open or close. *Door*, in Sax. *dora*, Low Ger. and Swed. *doer*, Dan. *dor*, High Ger. *thür*, Gr. *θυρα*, Chaldee *therah* or *terah*, changed most probably from the Hebrew *shehar*, by a not uncommon commutation of the letters *s* and *t*, and transposition of the letters *erah* into *ehar*.

Trap-door differs from a common door only by being made to lift up and let down, instead of moving backward or forward. *Trap-door* signified originally a stairs' door; that is, a door laid over stairs in order to fill up the cavity made in any floor by means of stairs; from the Sax. and Ger. *treppe*, Swed. *trappa*, &c. which are the names for stairs. From an analogy in the use and structure, similar boards, which are made to lift up and let down in the middle of rooms, in order to afford a passage to some lower place, as a cellar, are denominated *trap-boards*.

A *gate* resembles a door very much with regard to the purpose which it serves in common life as an entrance for persons into any enclosed space; but the former word denotes a much larger kind of machine than the latter. A gate is likewise always placed by outer enclosures, as the enclosures of fields, that is hedges or walls; the enclosures of yards, that is paling, railing, &c., the enclosures of towns, that is the houses which form the streets, and so on, with every extensive place: whereas a door, on the other hand, serves only as an entrance into a house, or some place even more confined. *Gate*, which is but a variation of *gait*, signifying the manner of going, is doubtless derived from the verb *go*, denoting the place through which one goes.

A *wicket* is a small door, or more commonly a small gate, which is made of wicker, or twigs; whence it derives its name. It is attached sometimes to small gardens, or even very small recluse habitations in the country, although it is less frequently to be met with in common life than in the descriptions of poets.

A *window* differs from all the preceding in the object for which it is constructed, namely that of admitting light. The opening, therefore, through which this light is admitted may of itself be implied by the word; as, "To look through the window;" "To stand by the window," &c.; or it may include the material that admits the light together with the frame that fills up the opening; as, "To break the windows;" "To repair the windows;" "To clean the windows," &c. As a part of the window-frame is generally moveable, either on hinges after the manner of a door, or with pullies which admit of its being lifted up and let down, the word *window* sometimes includes no more than this moveable part; as, "To open or shut the windows;" "To pull up or let down the windows;" in which sense it is most analogous to the word *door*, as it serves by being opened for the admission of air as well as light. *Window*, in Dan. *vindue*, Swed. *vindoga*, old Ger. *venster*, Low Ger. *finster*, Fr. *fenetere*, High Ger. *fenster*, Lat. *fenestra*, from the Gr. $\phi\alpha\iota\tau\omega$, Heb. *benah*, to give light.

Casement is a species of small window that commonly opens with hinges; in Ital. *casemento*, from the Lat. *casa*, a cottage; because such kind of small windows, of a rude structure, were most frequently attached to cottages or small dwellings.

80.

OPENING, ENTRANCE, INLET, PASSAGE, THOROUGH-
FARE, PASS, DEFILE,

All mark the place by which one body is admitted into the interior of another.

Opening is the most general and indefinite of all these terms, denoting the absence of enclosure in a body, or in

a space which is in other parts enclosed. In which general sense it may either apply to cavities of any dimensions in solid substances, or to vacancies in enclosed spaces: thus, "A gateway is an opening into a field; and any part round the field where the hedge or fence is discontinued is likewise an opening;" "There may be an opening in a town when any part of it is left unoccupied by houses;" "Woods have frequently openings made in them by the felling the trees." *Opening*, from the verb *to open*, properly signifies the action of opening, and figuratively the place that is open; which space, of course, most commonly serves the purpose of admitting any body into the interior of the unclosed substance or space.

Entrance, from the verb *to enter*, signifies properly, like the preceding, an abstract action, namely that of entering, but in this case the place where one enters; as, "The entrance to a house;" "The entrance to a town;" "The entrance to a wood, a haven, a cave," &c. It is not confined, however, to that species of openings through which either man or beast may pass; but it may denote the small spaces which insects make in the earth, or other substances, for the purpose of admitting themselves into the interior of the body.

Inlet, composed of *in* and *let*, that is, to let or admit in, denoting the place by which one is let in, conveys the same meaning as entrance, but is seldom used except in speaking of water, denoting any narrow stream which may serve as an entrance into a wider piece of water: thus, "A rivulet may be an inlet to a large bay, lake, or sea," &c.

Passage, from the verb *to pass*, denotes, of course, the place where one passes, and is commonly applied to the

long narrow entrances in houses by which one passes into the interior, or from one apartment to another. In like manner, any narrow space between houses or streets which serve for people to pass from one place to another.

Thoroughfare is a species of passage open at each extremity to admit of any one passing entirely through: hence, at the entrance of some passages which at their further extremities are closed up, we may observe written up, "*No thoroughfare.*" *Thoroughfare* is compounded of *thorough* or *through*, and *fare*, in Ger. &c. *fahren*, to go or pass.

Pass derives its origin also from the verb *pass*; but it is applied only to narrow passages formed by lofty mountains.

Defile is a species of *pass* which is so narrow as to admit a company of soldiers to pass only in file. It is a term particularly applicable to military movements.

§1.

PATH, ROAD, WAY, CAUSEWAY, STREET, LANE,
WALK, ALLEY, AVENUE.

Are the names for different spaces on the earth marked out lengthwise for the passage of either man or brute.

Path is the name for that part which is trodden by the feet; as, "The path is wide here;" "A path has been made in the field;" "Walk in the path." *Path*, in Sax. *paad*, Low Ger. *pad*, comes from *pedden*, *padden*, Low Ger. and *πατεω* Gr. to go or tread, and *pasah* Heb. to pass or go, and *bus*, to tread.

Road denotes a similar but wider space of ground artificially prepared for the passage of cattle and carriages; as, "The turnpike roads;" "The public roads;" "He has had a private road made through his fields." *Road*, from

to *ride*, properly signifies the place where one rides or travels.

Way is used in a variety of connexions and senses; but, in the limited signification here taken, it is sometimes employed for either path or road; as, "The foot way;" "The highways."

Causeway is changed from *causey* and the Fr. *chaussée*, a highway, and *chausser*, to pave; to denote a particular kind of path or road artificially raised above the ordinary level, particularly where the adjacent ground is marshy, and liable to be overflowed.

A *street* differs from a road or path only by being lined on each side with houses, so as to constitute it a part of some town or village, on which account it is likewise generally paved in a different manner. Sometimes it happens that the highway itself is thus lined with houses on each side, and in this case it mostly retains the original name of road, instead of assuming that of street. *Street*, in Sax. *strete*, Low Ger. *strate* or *stroote*, Swed. *strat*, Span. and Ital. *strada*, Lat. *stratum*, from *sterno*, to level.

Lane, when used in reference to the country, implies a very narrow road or vacant space betwixt fields not artificially disposed in a suitable manner for a public passage, but rather serving as a communication betwixt different grounds. The same word, used in reference to large towns like the metropolis, conveys the idea of a long narrow street running from a larger street, either consisting of smaller houses or lying at the back of large houses. From the narrowness and length peculiar to a lane, this word has been used for the narrow passage which soldiers sometimes form on each side in order to admit any great person to pass through. *Lane*, in Du. *laen*, is doubtless connected

with the words *line* and *long*, to denote its characteristics of straitness, narrowness, and length.

Walk is a general term to denote the place where one walks; but in the limited sense in which it is commonly used, and in which it is synonymous with the preceding terms, it implies any place artificially prepared for walking; as, "To lay out a garden with several walks;" "The walk was lined on each side with a hedge." *Walk* of course derives its origin from the verb *to walk*.

Alley may be used in reference either to town or country. In the first case, it implies a long space between houses still narrower than a lane. As it lies most frequently at the back of houses, there is seldom a communication from the houses into it, on account of its extreme narrowness. When used in reference to the country, an alley bears the same relation to a walk or lane that it does in the former sense; that is to say, any long walk or lane so narrow as not to admit more than a couple of persons to pass abreast. *Allée*, in Fr. which has given rise to our word, comes from *aller*, to walk, and implies any place artificially disposed so as to walk in it with pleasure; answering to our word walk, except that it always supposes the walk to be lined either with trees or a hedge on each side. As this, therefore, is the proper meaning of the word *alley*, it is with less propriety employed in our language in reference to any space between houses, as the idea of walking is not necessarily included under our word *alley* with regard to a town.

Avenue signifies precisely the same as *allée* in Fr. namely, a walk lined on each side with trees. It properly implies a passage or place that one passes through in order to

come to another; from *advenire*, to come to or near any place.

82.

HARBOUR, HAVEN, PORT, STATION, ROAD,

Denote particular places where vessels can lie at anchor.

Harbour and *haven* are frequently used indifferently for each other, to denote any piece of water, as a bay, &c. within the vicinity of the sea, which is either naturally or artificially sheltered from the wind, so that ships may anchor in it in security; as, "England has a vast number of excellent havens or harbours;" "To keep the harbours or havens in repair," &c. *Harbour* is, however, the more common word for the artificial anchoring places situated near towns, &c.; as, "To build a harbour;" "The town is provided with a good harbour;" "To lay a vessel up in the harbour;" "To clear the harbour." *Haven*, on the other hand, has a particular reference to such places as are by nature defended from the inclemencies of the weather; as, "Milford haven, in Pembrokeshire, lying at the entrance of the sea;" "We could not find a secure haven in which to winter."

Harbour, in Sax. *hereberga*, Low Ger. *harbarga*, Swed. *haerberge*, High Ger. *herberge*, from *her*, *heer*, &c. a number, and *bergen*, to shelter; that is, the place where one shelters a number of any thing: whence the Fr. *auberge*, signifying an inn.

Haven, in Du. and Low Ger. *haven*, Dan. *havn*, Fr. *havre*, Swed. *hamn*, High Ger. *hafen*, old Ger. *kabe*,

doubtless comes from *haben*, to have, hold, or keep secure.

Port, from the Latin *portus*, a harbour, and *porta*, a gate, conveys the idea of a place enclosed, and is now used to imply the place where vessels enter to land their freights; including, therefore, not only the water but the adjacent land, and even the town itself; as, "Plymouth is a seaport;" "To bring a vessel into port;" "To lie in a safe port;" "He discharged his ship at that port."

Station and *Road* are less definite terms than the preceding, as they imply any part of the sea which will admit of vessels to lie at anchor, as is frequently the case at the entrance of rivers, or at a short distance from land. *Station*, from the Lat. *statio*, and *sto*, to stand or remain, implies of course, generally, a resting place for vessels; but *road*, which is here figuratively used, conveys the idea of some place extended lengthwise after the manner of a road, where vessels may ride or sail up and down.

83.

KEEPER, HERDSMAN, DROVER, GUARD, SENTINEL,
WATCH, PATROL, ESCORT, CONVOY,

Indicate some person having charge of some kinds of living creatures.

Keeper, as its derivation denotes, means any one who keeps or takes care of another thing, in which general sense it is applicable to all the succeeding terms; but it is more frequently used in a limited acceptation for one who has the entire care of creatures that are either confined or otherwise incapacitated from providing for themselves. Hence the person who attends upon a lunatic, regulates his

food, clothing, and all his actions, is entitled a *keeper*: in like manner, one who has the care of criminals in confinement, or one who sees to the food and cleanliness of animals in confinement, is entitled a *keeper*.

A *herdsman* is one who tends large quantities of cattle during the day in the fields while they are grazing, and provides a proper place for them during the night. When such a person tends sheep, he is denominated a *shepherd*; if he has the care of goats, a *goatherd*; if of swine, a *swineherd*; if of cows and the larger kind of cattle, a *cowherd*; or by the general denomination *herdsman*. *Herdsman* is most probably compounded of *man* and *herd*, that is, a man over herds of cattle, as the word ordinarily denotes; but the word *herd* in *shepherd*, *swineherd*, &c. properly implies a keeper of cattle in general, and is used distinctly in that sense in other languages, as the Saxon *heard*, *heord*, *hiord*, *hyrde*, Dan. *hyrde*, Swed. *herde*, Low Ger. *heerde*, High Ger. *hirt*, from *hirten*, old Ger. *wahren*, *be-wahren*, High Ger. *hyrdan* Sax. *hyorda* Swed. *garder* Fr. to guard or keep.

A *drover* is a keeper or tender of droves; that is, of course, one who has the charge of animals while they are going in droves from one place to another.

The preceding terms have a reference to beings who either by nature are incapacitated, or by circumstances have incapacitated themselves, from regulating their own actions, and on that account are consigned to the care of others; but the terms which follow refer to rational beings, who voluntarily resign the office to an individual or more to protect their persons and property from external inju-

ries; whose actions are, however, not necessarily under the controul of those individuals.

Guard, from the verb *to guard*, may be taken in a very general sense to imply any one who guards or protects an object from external injuries; as, "I was left as guard to our little property, whilst my companion went in search of provision;" "Our faithful dog is our guard by night and by day;" "Guards were planted in all corners of the city." But it has likewise several limited acceptations. In respect to the army, all soldiers appointed to guard the persons, houses, camps, &c. of the army in general, or their superiors in particular, are denominated *guards*; as, "The king's life guards or body guards," those who always attend immediately upon his person; "Regiments of guards," those who perform duty wherever the person of the king is; "The main guard," &c. those who are always attached to an army for the purpose of securing it from surprise, in which sense it is a collective term in the singular. This general term is moreover applied to such persons as are appointed to travel with coaches, in order to protect them from the assaults of robbers; as, "The mail coach guards," &c.

Sentinel or *sentry* denote a particular kind of guard, namely, any individual among the common soldiers who is appointed to protect any place or thing from external injuries.

Watch, from the verb *to watch* or *wake*, may be used in a general sense, similar to that of guard, to imply any one who is alive to what is passing around him, and consequently enabled to guard an object from any kind of injury; but it likewise includes in it the idea that the person so watch-

ing has a direct eye to meeting with some individual or something that has already offended; as when we say, "To set a watch," it is of course understood in order to detect the cause of an injury received. The word *watch*, however, still more properly implies a guard by night, either collectively or individually; as, "The watch were fallen asleep;" "The quarter watch," meaning the quarter of a ship's crew who watch together;" "To call a watch," &c. meaning any individual who is paid for guarding a particular neighbourhood. *Watch*, however, is not so common as *watchman*, and in the plural *watchmen*, in the latter sense; as, "A careful watchman;" "The watchman cries the hours of the night;" "The watchmen are going their rounds," &c.

Patrol is a military term for the night watch, consisting of five or six men commanded by a sergeant, who are sent from the guard to walk in the streets, and prevent disorders in a garrison. As a similar arrangement has been introduced into the police or civil government of cities, the persons going about for the purposes of good order, whether by night or by day, are likewise denominated *patrols*. *Patrol*, in Fr. *patrouille*, Ital. *patruggia*, probably comes from *padden* Low Ger. *πατεω* Gr. to go or tread.

Escort is a collective term for a company of men that attend any person of rank, both by way of a guard, as also for the sake of distinction. *Escort*, in Fr. *escorte*, comes from the Latin *cohors*, which designated such a company of persons as attended the magistrates when they went into the provinces to administer justice.

Convoy has a similar meaning with regard to vessels that *escort* has in reference to persons; that is to say, it denotes

any armed ship, or ships, which accompanies others unarmed, in order to guard them from the attacks of an enemy. This word is, however, extended in its signification sometimes not only to the guarding vessels, but those which are guarded; as, "A great part of the convoy was lost." *Convoy* is but a variation of the word *convey*, which implies the same as guide or guard.

Under what general term, John, would you include the word *needle*?

John. I should call it an instrument.

Pre. Why?

John. Because it is the thing with which one works.

Pre. Very true: but is there no term less general than this, since there is so great a variety of things employed in the performance of labor?

John. (silent.)

Pre. Observe what kind of business is performed by means of a needle: it is the general employment of females, and therefore comes under the denomination of what?

John. Domestic business. I now recollect it is a *utensil*.

Pre. Define a needle, then.

John. A utensil with which females sew.

Pre. You may more accurately and in fewer words define it to be a sewing utensil.—How would you define a *hammer*, William?

Will. A hammer is the thing which carpenters use for driving in nails.

Pre. In the first place your definition is deficient, as you have called a hammer a thing, which is too general.

Do you recollect what those things are called that carpenters and workmen of different descriptions use?

Will. Yes; instruments.

Pre. That is still too general.

Will. Tools.

Pre. Very right; but why?

Will. Because it is a common business for which they are used.

Pre. A hammer is then what?

Will. "A carpenter's tool for driving in nails."

Pre. But is not common business performed by the help of a cart, and is that not a tool also, Henry?

Hen. No; I think not.

Pre. Why?

Hen. Because all things are not called tools with which common business is performed.

Pre. Very true: what name would you assign to it?

Hen. I should give it the name of an implement.

Pre. Why?

Hen. Because it is used, in the country, in the business of husbandry.

Pre. You are right in saying that it is used in the country, but it is employed no less in town for a variety of purposes. Besides, a cart is not an instrument that can be used in the hand, and moved by the hand alone: it is composed of different parts. Is there no distinct name for such kinds of instruments?

Hen. Yes; they are called *machines*.

Pre. You recollect what has been said about a cart, and can define it.

Hen. A cart is a machine moved by wheels for conveying things from one place to another.

Pre. "The laborers are returned from the fields." What do you understand, George, by the word *laborer* here?

George. The person who labors.

Pre. But is his employment any way distinguished?

Geo. Yes; it appears to be an employment in the field.

Pre. It is, however, possible to labor elsewhere. How, then, would you really point out the difference? Is there not a difference in the manner?

Geo. Yes; I recollect to labor signifies to use more exertion.

Pre. Very true; but could you not with equal propriety have said, "The workmen are returned from the field?"

Geo. No; because men who work do not exert themselves so much as those who labor in the field.

Pre. True; but the words in general use are frequently confounded. Under what general name, Charles, can you bring the word *palace*?

Chas. Under that of *building*.

Pre. To what purpose, then, is this building applied?

Chas. It serves as a habitation for a prince.

Pre. How would you define *palace*?

Chas. "A building that serves as a habitation for a prince."

Pre. Is there any difference in the meaning of the word *house* in these sentences, James? "Half the houses in the town were reduced to ashes, among which were many ele-

gant buildings ;” “ His house was situated on a gentle ascent.”

James. The first *house* implies any habitation for man.

Pre. No ; in this you are mistaken, for a cave might be an habitation for man if he chose to reside in it, and in that case it could not have been reckoned among the houses that were burnt down. Consider what belongs to the habitations which men have chosen for themselves, and called by the general name of house.

James. Yes ; I perceive that they are artificial habitations.

Pre. Where, then, is the difference between the first and second word *house*?

James. That the first includes in it houses of all kinds, and for all purposes ; but the second implies only a house of a moderate and ordinary size.

Pre. How would you, Robert, explain the words *laborious* and *toilsome*, as in the sentences “ A laborious task,” “ A toilsome journey?”

Rob. They are the names of qualities.

Pre. The qualities belonging to what things?

Rob. To the things denoted by *task* and *journey*.

Pre. What kind of qualities are represented by *laborious* and *toilsome*?

Rob. The qualities of having *labor* and *toil*.

Pre. Not exactly : suppose you explain the sentences in other words, you would not say, “ A task that has labor ;” “ A journey that has toil ;” but “ A task that—

Rob. “ Requires labor ;” “ A journey that requires toil.”

Pre. Why can you not say, "A laborious journey;" "A toilsome task?"

Rob. (silent.)

Pre. You, John, consider what is understood exactly by the words *labor* and *toil*.

John. I remember that *toil* is seldom used but in reference to corporeal exertions, and *labor* may be applied to both mental and corporeal exertions. A task is a mental exertion, and therefore the word *toilsome* is not properly applied to it.

Pre. On the other hand, as labor more frequently means mental than corporeal exertions, or a blending of both, the word *laborious* cannot with propriety be attached to any thing which is purely corporeal. What are the words *laborious* and *toilsome* derived from, William?

Will. From *labor* and *toil*.

Pre. But these words may either of them convey some different idea according to the connexion in which they are taken. What difference, Henry, do you notice?

Hen. (silent.)

Pre. Suppose I give you the examples, "He has labored in a good cause;" "His labour is at an end;" "He toils all day long;" "It is a severe toil:" is there no difference in the meaning of *labor* in the two connexions, and also in that of *toil*?

Hen. Yes; the first, *labor* and *toil*, express simply the actions, and the second the actions conceived as things.

Pre. The words are called in grammar what, Charles?

Chas. The first verbs, and the second nouns.

Pre. How would you distinguish the nouns still farther, Charles?

Chas. I should call them immaterial nouns.

Pre. That is grammatically; but according to the general division of words.

Chas. They are denominated abstract terms.

Pre. Now, Robert, you can tell me from which description of words *laborious* and *toilsome* are derived.

Rob. I should suppose from the verbs *to labor* and *toil*.

Pre. This you may decide in your own mind, by referring to the definition of *laborious*, namely, "the quality of requiring or demanding labor." Is not some thing demanded?

Rob. Yes; and that thing is the abstract action.

Pre. Very right: the words are therefore derived from what?

Rob. From the abstract noun.

Pre. What sort of words, James, is *laborious* and *toilsome*?

James. Adjectives.

Pre. Why?

James. Because they are the names of qualities.

Pre. But could not the same qualities be expressed by words that were not adjectives?

James. Yes.; by the nouns *laboriousness* and *toilsomeness*.

Pre. What difference, then, is there in the signification?

James. The first represent the quality in conjunction with the thing; and the second that quality abstracted from the thing, and conceived as a thing itself.

LESSON VII.

84.

PORTER, CARRIER, HACKNEY-COACHMAN, WATERMAN, LIGHTERMAN, POSTMAN, POSTBOY,

Are names for persons who are hired to convey things from place to place.

Porter, from the Fr. *porter*, to carry, is a particular term for that class of people whose regular employment it is to carry burthens for hire on their shoulders or otherwise.

A *carrier*, on the other hand, does not bear the weight of the burdens himself, but places them in a cart, and conducts them to the destined spot.

A *hackney-coachman* differs from a *carrier* by having a coach instead of a cart, and conveying, as a rule, persons rather than goods. Besides, he remains stationary at a certain post called his *stand*, where he offers himself for hire during a certain number of hours; whereas a *carrier* goes at stated periods from his place of abode to another place, and conveys goods backwards and forwards.

A *waterman* does on the water what a coachman does on land; he remains at a stated place, from which he offers himself for hire, to convey persons (and also goods, occasionally) to different parts. *Water man*, or the *man* belonging to the water, has most probably been applied to such people, from their being habitually on the water.

Lighterman, or a man possessing and directing a *lighter* or light boat, is a species of waterman who plies or offers himself for hire, to convey persons or goods from vessel to vessel, or from the vessel to the shore.

A *postman* differs from all the preceding, as he is not employed indiscriminately by the public, but by the government, and that too for the purpose of conveying letters from the post-office, and distributing them according to the address.

A *postboy*, on the other hand, is employed to collect the bags of letters from different directions in the country, which are all to be conveyed by one coach. Both these names derive their origin from the office to which they are attached.

85.

DRIVER, COACHMAN, CHARIOTEER, POSTILLION,
POSTBOY, CARTER, WAGGONER,

Are names given to persons who perform the business of guiding horses in vehicles.

Driver, from the verb *to drive*, is the general name for any one who drives or guides horses in a carriage, and is applicable, therefore, to all the rest; as, “We called to the driver, but he was asleep;” “The drivers were unable to stop their horses;” “The drivers of all carriages, carts, &c. are desired to pass on this side.”

A *coachman* is that species of driver who directs horses in such conveyances as come under the name of coaches, in distinction from chaises, carts, &c.

Charioteer is a term used now only in reference to such persons as formerly drove the chariots of the ancients. “Charioteers, among the Greeks and Romans, were a particular class of people who distinguished themselves by their skill in driving at the chariot races.” “The

charioteers who drove the war chariots used alternately to fight and drive."

A *postillion* is a species of driver who rides one of the horses which he is driving. It is particularly applicable to the person who rides the fore horse, when the horses follow each other; in distinction from the *postboy*, who always rides one of the two horses belonging to a post-chaise. Both these words derive their origin from the peculiar arrangements included under the word *post*, which are made for the accommodation of the public, either by the government of the country or private individuals.

A *carter* and *waggoner* are clearly to be understood as implying the driver of a cart or a waggon.

86.

RIDER, RUNNER, HORSEMAN, JOCKEY OR HORSE-JOCKEY, PEDESTRIAN AND EQUESTRIAN, MULETEER, CAMEL-DRIVER,

All designate some individual, from his manner of following an occupation either by means of horses or other beasts of burden, or by the use of his own person.

Rider, from the verb *to ride*, is the most general of these terms, and in its general sense simply denotes a person who rides; as, "The horse has thrown his rider." But it more frequently refers to a man's skill in riding, or his habitual management of horses; as, "He is a professed rider;" "I am no rider." A *rider* is likewise an attendant in a retinue, whose business it is always to be on horseback while travelling; and, as such a person is frequently sent forward for the sake of dispatch, he is term-

ed, by way of distinction, the *out-rider*. A *rider* is likewise a person who is employed by a trading house to ride round the country for the purpose of collecting orders from the distant friends to the house: such a person is also termed a *traveller* if he go into very remote parts, as is sometimes the case.

A *runner* is the reverse of a *rider*, as he performs all his business by means of his feet instead of profiting by those of any beast. It may be used generally for any one who runs; as, "A swift runner;" "The runners at the Olympic or other games among the Greeks and Romans were divided into distinct orders;" "I am no runner." This general appellation is applied to domestics who form the part of a retinue to any person of distinction, and follow in his train on foot, as is the case at present (and was formerly still more so) in many countries where animals suitable for riding are not so abundant. A *runner* is likewise a police officer in London, under the immediate direction of the magistrates, whose office being in Bow-street, these men are known by the name of Bow-street Runners. Their business being to pursue and apprehend offenders within the precincts of the metropolis, they are, of course, not necessitated to go as a rule otherwise than on foot.

A *horseman*, that is a man on horseback, may mean the same as a rider, or one mounted on a horse, in distinction from all other animals; as, "We observed several horsemen at a distance approaching;" "Some horsemen rode up to the gate." In its ordinary acceptation, however, the word *horseman* or *horsemaster* conveys the idea of one particularly skilled in the management of a horse when mounted; as, "I am not horseman enough to take

such leaps;" "She was acknowledged to be an expert horsewoman."

A *jockey*, or *horse-jockey*, is a man from the lower order of society, hired to ride horses at races, who, being an expert horseman, and well versed in the management of horses, unites very frequently the occupation of horse-dealing with the former employment. *Jockey* is probably only a corruption of *Jackey*, *Jack*, and *John*, and conveys as little respect for the person as his station and employment will entitle him to claim.

Pedestrian, for one who goes on foot, and *equestrian* for a horseman, are more elegant terms than the preceding for any who either makes a practice of walking and riding constantly, or is particularly skilled in either method of going. "England abounds in pedestrians, who have given extraordinary specimens of corporeal strength and agility in going amazing distances on foot in a limited time;" "Englishmen are not less famous as equestrians than as pedestrians." *Pedestrian* and *equestrian* are properly adjectives from the Latin *pedestris* and *equestris*, belonging to the man on foot or the horseman, from *pes* a foot and *equus* a horse.

Muleteer, from the animal entitled a mule, is a name in general use for the person managing these animals in countries like Spain and Italy, where they almost entirely supply the place of horses. The word does not necessarily imply a rider, since a person of this description may either ride or walk while he leads or drives the mules on which others travel; mules being there the principal means of conveyance from place to place.

A *camel-driver* in Arabia very much resembles a muleteer in Spain as to his occupation.

87.

FOOT, HORSE, INFANTRY, CAVALRY, CAVALIER,
KNIGHT, TROOPER,

Are, like the preceding, designations of individuals from their manner of following their occupation, whether by means of animals or by that of their own feet; but they are confined to persons trained up for military service.

Foot and *horse* are collective and figurative terms to imply a body of soldiers that serve either on foot or on horseback; as, "A regiment of foot, two regiments of horse." They are expressed individually by the words *foot-soldier* and *horse-soldier*.

Infantry and *cavalry* are less common but not less proper terms to express precisely the same as *foot* and *horse*. *Infantry*, in Fr. *infanterie*, Ital. *infanteria*, comes from the Low Ger. *fänt*, *vent*, Dan. *fiant*, Ital. *fante*, denoting either a foot soldier or a youth in general, in which latter sense it is of course analogous to the Lat. *infans*, a child. *Cavalry*, in Fr. *cavalerie*, Ital. *cavaleria*, comes from *cavallus* Lat. and *καβαλλης*, a horse.

Cavalier, or *chevalier*, in Fr. also *cavallier*, comes from the same source, and denotes any nobleman who serves on horseback, and likewise any nobleman in general.

Knight originally signified the same as *cavalier*; namely, any person of rank serving on horseback, who used to wear a particular kind of armour, and carry a lance;

but since that the invention of fire-arms has changed the system of warfare, the station of a cavalier, or knight, is now entirely at an end. The word *knight* is, however, still used either in reference to such persons as did once exist, or to mark a particular rank in society which has sprung from the former system of things. *Knight*, from the Sax. *cnicht*, Du. and Teut. *knecht*, a servant, implied properly a lifeguard, or attendant on a king, who, of course, was either of noble extraction, or distinguished for some feats of arms. The circumstance, however, of being a horseman is not included in the origin of this word, as in that of *cavalier*, or the Ger. *ritter*, from *reiten*, to ride; and the Lat. *eques*, from *equus*, a horse.

Trooper, from the word *troop*, meaning an individual belonging to a troop, is not in common use, but may frequently be employed to express an individual horse-soldier.

88.

ROB, PLUNDER, PILLAGE, RIFLE, SPOIL, STEAL,
THIEVE, PILFER, KIDNAP, CRIMP, POACH,

Denote the action of obtaining the property of others without their consent.

Rob is the general term, which, in its most extensive signification, denotes simply to deprive a person of any thing. "He was robbed of an hundred pounds;" "They robbed him of every thing valuable." But in a more limited acceptation it implies that this deprivation is made by means of an attack upon the persons or property of individuals; as, "To rob on the highway;" "They robbed several persons on their return to town;" "To rob houses,

churches," &c. *Rob* is in Fr. *rober* or *derober* Ital. *robbare*, Low Ger. *rofen*, Swed. *röfva*, Lat. *privare* or *rapere*, Gr. *απραΐειν*.

Plunder denotes a species of robbing by an open attack, and according to the laws of war; as, "The soldiers plundered the city," by violently appropriating to themselves whatever they could find; "It is expected that, when an hostile army enters the country, the soldiers will plunder the inhabitants." When similar open and violent attacks are made by any number of persons, even of the same country, it is entitled *plundering*. "The tumultuous mob plundered the churches and houses;" "There is a desperate gang in this neighbourhood who make it their business to rob and plunder." *Plunder*, in Ger. *plündern*, from *plunder*, signifying either moveable goods or lumber, from *plunnen* or *lumpen*, rags.

Pillage, which is a species of military plundering, conveys the idea of removing a greater number of things, and thereby more effectually clearing the place so plundered; and *rifle* expresses this idea even more fully, by implying that one searches into every secret place in order to pillage to the utmost. A soldier robs or plunders who takes any thing by force; he pillages if he carry away goods for his use; and he rifles if he takes all that he can discover in the place.

Spoil is a term in less common use than the others, but signifies a species of military plundering, and that too when conducted in a systematic manner; by which not only a complete clearance is made, but the property of every description is removed for the use of the persons spoiling. In this manner we speak of "An army's spoil-

ing a city." *Pillage*, formerly *pill*, in Fr. *piller*, comes from *pilo* Lat. and *πιλω* Gr. to pack up other people's goods. *Rifle*, which is connected with *rufle*, comes from *ruffeln* Du. *riefeln*, *riffeln* Ger. to fold or turn over; because, in the eagerness of searching after what is wanted, many things are turned over, or out of their places. *Spoil* is in Lat. *spolio*, Gr. *συλαω* or *σκυλαω*, and Heb. *salal*.

Steal implies that the action of taking another's property is performed not only contrary to his will, but also contrary to his knowledge. "It is very important to have trusty servants in the house, who will not steal their master's property;" "They stole the furniture that had been left in the room, and conveyed it away in the night." *Steal*, in Sax. and Low Ger. *stelan*, High Ger. *stehlen*, Swed. *stjala*, is probably changed from *hehlen* Ger. and *stjala* Swed. to conceal, as secrecy is an essential characteristic in stealing.

The word *thieve* conveys the same meaning as *steal*, namely, to take away privately; but it is not in such frequent and indiscriminate use, as it applies to stealing only in a comparatively small way. "Children are sometimes taught to thief very early;" "There have been persons who have acquired an unhappy passion for thieving." *Thieve* is most probably derived from the noun *thief*, implying to act the thief. It is, however, sometimes used transitively; as, "To thief any thing out of a shop;" but *steal* would in this instance be preferable.

Pilfer denotes the act of thieving, or stealing, with regard to trifles only. "Children begin with pilfering who end in stealing to a considerable amount." *Pilfer* is probably changed from *pill* and *pillage*.

Kidnap is a partial term for a species of stealing, namely, that of stealing children, or even men grown. It is probably compounded of *kid*, a young goat, or, by analogy, a simple young person; and *nap*, or *nab*, a vulgar term for catching by surprise, for this word was originally confined to the practice of trepanning children, or young persons, in order to send them to the English plantations in America; but at present it applies to every act of suddenly seizing and privately carrying off a person of any age. "Beggars are in the practice of kidnapping children, and those who traffic in slaves on the coast of Guinea seize every opportunity of kidnapping men, women, and children."

Crimp is a modern term for a modern practice of kidnapping men in order to convey them on board a vessel, and afterwards send them to the East Indies as soldiers. This name, which is now become so odious from its application, originally signified an agent for coal-merchants and persons connected with the shipping.

To *poach* implies to destroy game in a private and unlawful manner. *Poach*, in Fr. *pocher*, is doubtless changed from our vulgar word *to poke*, because such men search for the burrows and nests of the game, in order to take the young, by which they do incalculable injury to the proprietor of the game.

89.

ROBBER, PLUNDERER, PILLAGER, SPOILER, HIGHWAYMAN, FOOTPAD, PIRATE, CORSAIR, ROVER, PRIVATEER, STEALER, THIEF, PILFERER, KIDNAPPER, CRIMP, POACHER,

Are all denominations of persons who in various ways

Q 3

take the property of others contrary to their consent, and sometimes without their knowledge. Many of them will be clearly understood from the preceding explanation.

Robber is, of course, the most general of all these terms. Every one is a *robber* who appropriates any thing to himself without the consent of the owner; but he is more particularly so styled who openly, and with any species of force, gets possession of what is not his own. "In Germany and other continental countries the robbers form themselves into numerous and powerful bands;" "A robber is an outcast in society."

A *plunderer* is any one that plunders in either senses of the word; a *pillager* is, in like manner, one who pillages, and a *spoiler*, one who spoils; though the latter is very seldom used in the proper sense.

Highwayman and *footpad* are both names for a species of robbers on the highways, or public roads; the first of which are always mounted on horseback, and the second always go on foot. *Highwayman*, or *man on the highways*, is applied so such a person by way of distinction, because he never commits any depredation elsewhere. As there are distinctions among robbers as among the honourable classes of society, such a man holds the first rank, because he is the most independent, and can chuse the time, the place, and manner of practising his crimes. A *footpad*, on the other hand, from *pad*, in Low Ger. *padden*, to go, and *foot*, on foot, is compelled by his necessitous circumstances to walk while the other rides; and although he may generally take the high road, yet he will always turn aside into any bye place which seems to afford an opportunity for plunder.

Pirate, corsair, and rover, denote different species of robbers, who carry on similar practices by sea that the preceding persons do by land.

Pirate is a name given to any individual who leads a predatory life on sea; but *corsair* may imply either such a person or the ship he commands; and *rover* is particularly applicable to the armed vessel and crew that serve the purpose of obtaining unlawful property. The two latter words are used principally when speaking of pirates on the coast of Barbary in the Mediterranean; as, "The Algerine corsairs;" "The rovers from Turin, Tripoli," &c. *Pirate*, in Fr. *pirate*, Lat. *pirata*, Gr. *πειρατής*, comes from *πειρα*, a trial or an adventure, and *πειραω*, to try or to seek after adventures, because such persons are of a peculiarly adventurous and desperate character.

Corsair, in Fr. *corsar*, in Ital. *corsaro, corsale*, comes from the Ital. *corso*, a running or going after plunder, like a pirate; *correre il mare*, to run over the sea on a piratical errand, which all come from the Lat. *curro*, to run, and *cursus*, a race.

Rover comes from the Low Ger. *röver*, Swed. *rofvare*, &c. signifying a robber in general.

Privateer is a military term, something similar to *plunderer*, denoting an armed vessel with its crew that obtain a licence from the government of the country to seize on the ships and property of an enemy, whether immediately bearing arms or not. Such a vessel is so called, because it is the concern of a private individual, and directed against private as well as public property; and although the word is in this sense analogous to that of *plunderer*, inasmuch as the property of unarmed individuals is taken

from them by force of arms, yet neither the action nor the agents in this case are by any means so odious as in the former. *Plunderers* by land must enter the country and habitations of individuals in order to seize upon their property, but *privateers* only attack persons on the water, which is a place common to both. A *plunderer* is bound by no laws, but yields to his brutal caprice, and violates the persons or even sacrifices the lives of those whose property he seizes; but *privateers* are prevented from injuring the person of any one who resigns his property peaceably. *Plunderers* are therefore admitted only in the most savage state of society; but *privateers* result from a system of civilised warfare.

Stealer is not generally used except in composition, as a sheep-stealer, a dog-stealer, &c.; or when the object of the theft is mentioned; as, "A stealer of trifles;" "A stealer of jewels, trinkets, and other valuables," &c.

Thief is the general term that supplies the place of the word *stealer*, to denote a person who takes any thing from another privately; as, "He came as a thief;" "He observed a man lurking about like a thief;" "The thieves got in at the windows, and carried away many valuable articles." When such men forcibly enter houses in order to steal, they have the particular denomination of a *house-breaker*; when they only enter shops under the pretence of buying, and seize the opportunity to steal something, they are entitled *shoplifters*; if they take property out of the pocket of any person privately, they are entitled *pick-pockets*. *Thief* is in Sax. *diof*, Du. *dief*, Dan. *tiuff*, Swed. *tiuf*, High Ger. *dieb*, old Ger. and Goth. *thiob*, *thiubs*: it is probable that these words are but a change from

the Sax. *theowe*, Goth. *thius*, Swed. *thyr*, *thy*, Gr. *ἄνδρ*, *ἄνδρα*, a servant; because dishonesty will be more general among that class of people, as they are more exposed to temptations, and less able to stand the trial.

Pilferer, *kidnapper*, *crimp*, and *poacher*, denote persons who perform the actions precisely described by the words pilfer, poach, kidnap, and crimp.

90.

FEATHER, DOWN, PLUME, PLUMAGE, QUILL, WING,
PINION, PEN,

Have all a reference to the light elastic substance which constitutes the covering of a bird, and enables it to fly.

Feather is the general term for the substance itself without any distinction; as, “To pick a bird’s feathers;” “As light as a feather;” “Ostrich feathers,” &c. In a limited sense, it implies the upper soft and hairy part of a feather, in distinction from the lower and hard substance that is termed a quill; as, “To dip a feather into oil;” “To rub any liquid in with a feather,” &c. *Feather* is in Sax. *fether*, *fyther*, Low Ger. *fedder* or *färe*, High Ger. *feder*, Swed. *fyader*, Dan. *fiär*, Bohemian *pero*, Gr. *πτερον*, *πτερον*, from *πετομαι*, to fly, because feathers serve as much for the flight of birds as for their covering: *πετομαι*, in Gr. probably comes furthermore from *πεταω*, to spread out, because the feathers, particularly in the wings, are always extended in flying.

Down denotes the finest and softest part of the feather, particularly what grows nearest the flesh of geese and other poultry. From its soft and hairy nature, the word is likewise applied to hair in its first growth, particularly what

comes on the chin. *Down* is in Low Ger. *dunen*, and Dan. *dun*, probably implying what grows underneath among the other feathers of a bird.

Plume is the name for any very fine large feather, particularly the feathers of ostriches, which are worn by way of ornament: as a collective term, *plumage* has been derived from it, to express either a bunch of feathers that may serve for ornament, or the whole assemblage of feathers which cover any bird; as, "The plumes or plumage on a lady's head dress;" "The peacock prides himself on his fine plumage." *Plume* is in Fr. *plume*, and Lat. *pluma*, probably for *piluma*, from *pilus*, a hair, because the hairy and soft part of a feather contributes most to the covering of birds. In the sense of a fine feather this derivation of *plume* is still more natural, as it consists almost altogether of soft feather; in German, the word *flaum*, which is also derived from the Lat. *pluma*, denotes simply *down*.

The *quill*, as before observed, is the horny and lower part of the feather, which is the proper meaning of the word: but it is commonly used likewise to denote those feathers the quills of which may be made fit for writing; as, "Goose quills," "Turkey quills," "Crow quills;" "To clarify the quills;" "To sell quills by the hundred," &c. *Quill* may likewise stand for the thing itself when fitted for writing in certain figurative acceptations; as, "A hero of the quill," that is, one who is always engaging in some literary squabble: "To wield the quill in preference to the sword;" that is, to follow the occupation of a writer in preference to that of a soldier.

Wing, at present, implies the whole limb of a bird, including feathers and bones, which serve particularly to

raise and support in the air. The word *wing* is in Sax. *gewinge*, Du. Swed. &c. *vinge*, which come from the Ger. and Teut. *schwinge*, implying either the particularly strong feathers of large birds in their wings, or even the wings themselves, by which they are lifted up; from *schwingen*, to swing or move oneself in a manner similar to flying.

Pinion has either the signification of a wing, or the quills which belong to the wing. It is commonly used for the wings of fowls, as geese, ducks, chickens, &c. which are not so adapted for flight as those belonging to other birds; and for the quills on these pinions in geese, because they are not so large as those on the body of the animal. *Pinion*, in Fr. *pignon*, comes from *pinna*, that signifies either the feathers of the wing or the wing itself, and is derived from the Gr. *πιννα*, the shell or fin of a fish, from their resemblance in use and structure. This word *πιννα* comes from *πινω*, to drink, from the nature of the animal to which it belongs; and *πινω*, from the Heb. *peh*, the mouth, by which the action of drinking is performed.

Pen is the proper term for a *quill* when cut so as to be fit for writing; as, "To make or mend a pen;" "Pens are made by a machine, as well as by the hand." *Pen*, the instrument for writing, is used even more frequently than the word *quill* in a figurative sense for writing itself; as, "To live by the pen," that is, either by authorship, or by simply copying what is written; "To lay down one's pen," that is, to cease becoming an author, or, in a limited sense, to cease transcribing what one has in hand: so, "To resume one's pen," &c. *Pen* comes from the Lat. *penna*, a feather or wing; for in those times neither the action of writing nor the instrument fitted for it were in

use. *Penna* comes from the Gr. *πτείνος*, *πτεινός*, or *πτεινός*, and *πετομαι*, to fly.

91.

SEAT, CHAIR, STOOL, BENCH, FORM, SOPHA, SETTEE, THRONE,

Are appellations assigned to the different machines for sitting on, or places where one sits.

Seat is the general term, including all the rest, and denoting in its most extensive sense whatever one sits upon; as, "The hard earth, the stone, &c. was my seat;" "There are seats in different parts of the park," &c. In a limited sense it implies the exact space which one ordinarily occupies with one's body in sitting; as, "The stuffed seat of a chair;" "Chairs with rush-bottomed seats;" "Here is one seat remaining for you." There are likewise particular machines which have no other than this general denomination; as, "The seats in a church," which are either fastened against the wall or the sides of the pews; and "Window seats," that are likewise fastened against a wall; also, "Seats in a carriage, coach," &c. *Seat* is a figurative term, which properly signifies the act of sitting, and comes from the verb *to sit*, in the same manner as *sitte*, *sete*, Low Ger. and Sax. come from *sitten* and *sittan*; *sitz* High Ger. from *sitzen*; *säte* Swed. from *sitta*; *sedes* Lat. from *sedeo*; *εδος* from *εδω*, second fut. of *εξομαι*, which comes from the Heb. *iseb*.

Chair is the name for that general species of seat which is provided with a back or a resting point for the back, and fitted for the accommodation of one person. When it is likewise provided with sides on which the arms may

rest, it is entitled an arm chair; and when such is stuffed, and made so large and commodious as to fit it for the use of the sick and aged, it is styled an *easy chair*. *Chair*, in Fr. *chaire*, Lat. *cathedra*, Gr. καθέδρα, comes from καθίζομαι; that is, κατα and εζομαι, to sit down; denoting the place where one sits, or the thing on which one sits.

Stool is in Sax. *stole*, Dan. and Low Ger. *stool*, Welsh *ystol*, Swed. *stol*, old Ger. *stol*, High Ger. *stuhl*, Teut. *stul*; from the Ger. and Teut. *stellen*, and Heb. *satal*, to plant, place, or to make to stand. This word, therefore, originally signifies the thing set up or made to stand; in which original sense it is used in our language when speaking of any piece of wood fixed on two or more pieces that serve as legs to it, by which it is enabled to stand up, and to support any thing set upon it; as, “A two legged stool;” “A stool with three legs;” “A stool on which an ironing board or any other moveable board rests.” Very commonly the upper part of such a stool is made wide enough to serve as a seat; but in that case it is distinguished from a chair by having neither backs nor arms, although the seat itself may be made and stuffed precisely in the same manner as for a chair. It is, however, sometimes large enough to hold more than one person, which is never the case with a chair. If a stool of this description be made of a height and size adapted for resting the foot on, it will be entitled either a *stool* or a *footstool*.

A *bench* differs from a stool or a chair by being a plain long deal board with legs in different parts, that fit it as a seat for a number of persons. *Bench* is but a variation of *bank*, which is in Ger. *bank*, Fr. *banque*, Ital. *bance*, Dan. *bänk*, &c. denoting an elevated place.

A *form* is a species of bench, namely, a long deal moveable bench that is commonly used in schools. Its being moveable distinguishes it from other benches which are either fastened against the wall, to the floor, or to a wooden framework that has both back and arms. *Form* derives its origin from the word *form*, that implies order or regularity, because they are ranged in order one behind the other.

A *sopha* is distinguished from all the preceding, for being a long wide *seat* provided with a back and sides, as also many cushions, to render it very easy. It is so constructed in general that it will either serve as a seat for several persons, or as a couch for an individual. Both the word and the thing are of eastern extraction, where persons of distinction have a small portion of the room raised about two feet above the floor, and furnished with rich carpets and cushions for their ease and pleasure.

Settee denotes a kind of seat very similar to a *sopha*, but it is not so large, and is now almost superseded by the latter. The word *settee* is changed from *settle*, that formerly implied a wooden bench, which was called in Sax. *sitil*, *setel*, Low Ger. *setel*, High Ger. *sessel*, all which come from *sit*, &c. like the word *seat*.

Throne is a name peculiar to that kind of seat elevated two or three steps from the floor, richly adorned and covered with a canopy, on which monarchs and princes of inferior rank ordinarily sit when they appear in public on any particular occasion. *Throne* is in Ger. *thron*, Lat. *thronus*, Gr. *ἔσθρος*, from *ἔσθω*, to sit, or *tron*, Heb, to fix firmly.

92.

BOND, BAND, BANDAGE, LIGAMENT, LIGATURE,
CHAIN, FETTER,

Are names given to whatever serves to confine and keep bodies closely compressed together.

Bond and *band* are both general terms derived from the verb *to bind*, and implying whatever serves to tie or make fast; but they are used in particular connexions only. *Bond*, in the grave style, stands for that instrument with which men are bound to any spot for the purpose of depriving them of their liberty; as, "To suffer bonds and imprisonment." *Band* serves to denote any substance, like riband, which is made to circumscribe a body; as, "A hatband;" "To put a band round the arm." &c.

Bandage is a collective term from *band*, implying a number of bands which are put round any body; as in the case of wounds, when a number of broad pieces of cloth are wound round the part affected.

Ligament and *ligature*, in Latin *ligamentum* and *ligatura*, are derived from *ligo* and *λυγῶ*, to lie or wrap round; and serve, in the science of anatomy particularly, to express the sinews and cartilaginous substances by which the bones, &c. of the human body are kept together. These words are elegantly introduced into a serious discourse, to denote any thing which serves to keep two bodies closely united in a similar manner.

Chain, in the sense in which it is analagous to the preceding terms, implies a number of rings called links, which, fastened together, form a kind of band. Sometimes the links of this chain are small, and the chain itself serves only to

connect two bodies together; as, "A watch chain," &c.: sometimes they are very large, and made of iron, when they will be used like ropes for dragging, supporting, or confining large bodies; as, "The chains that are used for harness of different kinds," and "The chains with which men are bound in order to deprive them of their liberty." *Chain*, in Fr. *chaine*, Swed. *kedja*, *ked*, Dan. *kiøde*, Low Ger. *kede*, *ked*, High Ger. *kette*, old Ger. *katin*, *ketene*, Lat. *catena*, from the German *gatten*, and the Heb. *gadad*, to associate or link together.

Fetter is a term peculiar to those kind of chains which are used for prisoners or slaves, because the word *chain* conveys the idea of linking or uniting rather than that of fastening and tying. *Fetter*, in Ger. *fessel*, comes from *fassen*, to take hold and keep fast.

93.

CHANNEL, CANAL, KENNEL, GUTTER, DRAIN, SINK, DRAUGHT, SEWER, SHORE, PIPE, FUNNEL, AQUEDUCT, CONDUIT, WATERWORKS,

All denote long hollow bodies through which any body of liquid, æthereal or solid, may be conveyed.

Channel is the general term for every long hollow body that serves as a vehicle for another body, and is therefore applicable of course to all the other words; in which general sense we say, "This will serve as a channel for the water;" "That will be a proper channel for the fluids," &c. It is likewise used in a limited acceptation for the channels or narrow passages artificially constructed underground, or in various situations, for carrying off all that is superfluous. As the beds of rivers are in the properest

sense channels, this name has been given by way of distinction to the narrow pieces of water between England and France, and England and Ireland: the first being called "The English Channel," or simply "The Channel;" and the other "St. George's Channel," or, "The Irish and Bristol Channel."

A *canal* is a species of artificial channel which is dug in the earth to the size of a small river, and serves the purpose of navigation. Although it possesses the common properties of length and depth belonging to all artificial channels, yet it differs most essentially in size and structure; for the former are generally very narrow, and lined with brickwork, which sometimes entirely encloses the space; whereas the latter are, properly speaking, long wide apertures in the surface of the earth.

A *kennel* denotes that species of narrow channel which is generally formed on both sides the street to carry off the water.

Channel, *kennel*, and *canal*, which are in French *canal* and *chenal*, Ital. *canale*, come all from the Latin *canalis*, denoting likewise a channel, and *canna*, a reed, from its having a similar hollow.

A *gutter* resembles a *kennel*, inasmuch as both serve to receive the water that runs from a higher direction; but a gutter is always provided with a means of communicating its contents into some suitable place under ground, whereas a kennel may simply receive the water till it sinks of itself into the earth. Besides, a gutter is not confined to the street, since there may be gutters on the tops of houses and elsewhere which receive the water from the roofs, and convey it downwards. *Gutter*, in Low Ger.

gote, and High Ger. *goss*, *guss*, from the Low Ger. *geten*, High Ger. *giessen*, Old Ger. *gos*, *kiusa*, Gr. *χευσαι*; from *χευω* and *χυσαι*, or *χυω*, to pour out, or to cause to flow.

Drain denotes that opening in a channel or kennel which serves to carry the water off from the upper surface of the earth or elsewhere, and which generally consists of a grating or species of ironwork; of this description are the drains attached to sinks and different parts of houses: but more properly and commonly the word includes in it not only the opening itself, but the narrow channel underneath, which runs for some considerable distance underground, in order to communicate with a larger hollow. Such drains are commonly attached to every channel, gutter, or kennel, which is made along the upper surface of the ground. In agriculture these underground channels are curiously constructed with faggots and other appurtenances in order to prevent the water from lying on the ground, and thereby rendering it useless. The word *drain* is doubtless connected with the word *draw*, like the Fr. *trainer*, to draw, denoting the instrument by which water or any other body is removed or drawn away.

Sink, *draught*, *sewer*, *shore*, are all appellations for the head of a drain, channel, &c. that is, the wide hollow underground which receives the contents of the drain, and is itself connected with some river. As sinks lie frequently under houses, the apparatus which is constructed in a kitchen, in connexion with the sink underneath, is likewise so denominated. *Sink*, from the verb *to sink*, implies the place sunk underground; *draught*, from *to draw*, the place that draws every thing into itself; and *sewer* or *shore*, the place that has a connexion with the shore or side of a river.

Pipe is a very general term for every long hollow body that is of a cylindrical or round shape; in which sense, reeds, straws, guns, quills, &c. &c. are all pipes; but there are many hollow bodies of this figure that are used as the vehicles of other bodies, and have no other than this general denomination. Of this description are the pipes for smoking, the pipes of an organ, the pipe which is a substitute for a flute, the leaden pipes fixed to houses, the wooden pipes under ground which consist of trees hollowed out, and the leather pipes attached to fire engines, with many others of a similar nature. The first of this kind serve to convey smoke; those belonging to an organ, or supplying the place of a flute, are made the channels of air; and the three latter sorts of pipes are used as passages for water; that is to say, one for conducting rain-water down the side of a house; the second for conducting pure water from a river, spring, &c. into the house; and the third for carrying it towards an object on fire. *Pipe*, in Sax. and Low Ger. *pipe*, High Ger. *pfeife*, Ital. *piva*, Swed. *pipa*, Welsh *pib*, which probably come from the Heb. *abib*, Chaldee *abob*, a reed.

Funnel denotes a species of pipe which serves to convey liquors into a vessel; and *tunnel*, which is but a variation of funnel, is particularly used for a similar kind of pipe that serves instead of a chimney, or part of a chimney, as a passage for the smoke. *Funnel*, in Lat. *infundibulum*, comes from *infundo* or *fundo*, and the Gr. $\chi\upsilon\omega$ to pour out, denoting the instrument with which one pours out.

Aqueduct and *conduit* are very similar in sense, and differ but slightly in application. *Aqueduct*, in Lat. *aquæductus*, from *aqua* water, and *ductus* lead, *duco* to lead,

denoting the place through which water was lead, is a term particularly applied to the Roman apparatus for conveying water from a distance to the different dwelling-houses in the city; and is thence extended in its application to every similar arrangement in the present day. *Conduit*, on the other hand, is a term of modern construction for modern arrangements that serve the same purpose, from the Fr. *conduite*, Lat. *conductus*, past of *conduco*, to lead, conduct, convey, denoting the course which is given to water, and the apparatus by which it is effected. *Aqueducts* in Rome, and in the Roman empire, were constructed at such expence, and on so immense a scale, as not to bear any comparison with the conduits of modern times. They were sometimes cut through mountains for above forty miles together, and in many of them the channel was so wide, that a man on horseback might ride through them, the vaults and arches being frequently above an hundred feet high. As these stupendous efforts of human industry are now directed towards other objects, and our apparatus for supplying towns with water are more simple, it is but proper to distinguish the two things by distinct words.

Water-works is a collective term that includes in it every minute particular which belongs to the conveyance of water in this manner, namely, the pipes, the channel dug in the earth for holding the pipes, the building and machines used in raising water at the fountain-head, &c. &c.

94.

SKIM, SCUM, YEAST, FOAM, FROTH,

Denote the substantial parts of any body which collect

on the surface of any liquid which is in a state of fermentation.

Skim is the name for the richest parts of the milk which rise to the top of it when boiling, and form itself into a kind of covering. The same substance rising upon milk in an unboiled state is called cream. *Scum*, on the other hand, are the gross parts of any body, which in consequence of the agitation settle on the top of any liquid, as water, for example, in a boiling state, and having any other substance, as meat, &c. boiling with it. A similar foul substance, bearing the same name, will collect on the surface of beer, wine, and all fermented liquors; but when this substance becomes a wholesome useful material, as it does in time with regard to beer, then it has the name of *yeast*. As *scum* is used only for that which is useless and bad, it is sometimes employed as a term of reproach; as, "The scum of society." *Skim* and *scum*, though so differently applied, are but one and the same word, from the Fr. *écume*, the Low Ger. *schuum*, High Ger. *schaum*, Swed. *skumm*, which is probably connected with the Lat. *spuma*, from *spuo*, to spit forth, and the Heb. *zoom*, to be in a ferment.

Yeast or *yest*, in Sax. *gest*, *gyst*, Du. *ghest*, Low Ger. *yest*, *gäst*, *ye cht*, High Ger. *gäscht*, *gischt*, *gohre*, *gähre*, from *gähren* to ferment, and the Heb. *gäh* to rise, as in a ferment.

Foam and *froth* both denote an assemblage of bladders adhering to each other on the surface of any liquid, in consequence of its agitation. *Foam* is, properly speaking, the highest degree of froth, which, from the excessively violent motion of the fluid, is converted into a substance, as is

the case with the saliva of an enraged animal, which is itself converted into *foam*; so likewise the *foam* of the sea which is formed by the perpetual dashing of the waves against any resisting body. As *froth*, on the other hand, may be instantaneously formed on *beer*, *water*, or any liquid, by any slight motion, so will it as rapidly disappear when the fluid is again at rest.

Foam, formerly spelt *fome*, which is in Sax. *faem*, Teut. and Upper Ger. *faum* and *fahm*, most probably comes from the Lat. *fumus*, smoke, indicating whatever results from an inflamed or fermented body. *Froth* is in Dan. *fraader*, and Gr. *αφρος*.

95.

SEDIMENT, LEES, GROUNDS, DREGS, DROSS, REFUSE, OFFAL,

Are names given to the worthless and gross matter which separates itself from liquid bodies, and commonly descends to the bottom, but from solids is separated.

Sediment, in Fr. also *sediment*, in Lat. *sedimentum*, from *sedeo* to settle, to sink, or rest downward, is a general term applied to the heavy gross materials in all liquids which fix at the bottom; in this general sense it of course includes all the other terms; as, "The sediment of wine;" "Beer that stands for a short time will have a sediment;" "Do not shake the bottle, for fear of disturbing the sediment." This word may at all times be used with propriety in reference to bodies naturally liquid; but when speaking of that sediment which is formed in a cask of wine, or other spirituous liquor, it is called properly *lees*, corrupted from *lies*, meaning the things that lie or fix at

the bottom ; and vulgarly *grounds*, meaning the things that rest on the ground or bottom.

Dregs is a term denoting the same thing as sediment, but generally conveys the idea of its foulness and uselessness : “ You must leave the dregs ; ” “ The dregs were thrown away ; ” “ It was only the dregs which remained. ” Hence this word is figuratively and aptly applied to the disreputable part among the lower orders of the community ; as, “ The dregs of the people. ” *Dregs*, in Sax. *dresten*, and Ger. *triester*, is doubtless connected with the Ger. Du. and Teut. *dreck*, Dan. *dräk*, Swed. *traecken*, &c. dirt.

Dross is applicable either to a liquid or solid body. When gold, silver, lead, &c. are rendered liquid by fire, in order to refine them, the impure parts which are separated from them are termed *dross*. In like manner, the dirty and injured grains in a quantity of seed, whether of wheat, barley, or peas, &c. are also denominated *dross* ; and hence the word has been figuratively and generally applied to whatever is esteemed inferior and worthless. “ They are but the dross of society ; ” “ It is mere dross. ” *Dross* is but a variation of *dregs*, &c.

Refuse, from the verb *to refuse*, implies generally whatever is bad enough to be refused, but in the sense here taken refers to any inferior and injured solid body which is only fit to be thrown away ; as in speaking of plants we may say, “ He picked out whatever he thought good, and threw the refuse away ; ” so likewise “ You have given me nothing but refuse, ” may with equal propriety be said of fruits, vegetables, or whatever in common life is a subject of choice or refusal.

Offal is composed of the two words *off* and *fall*, meaning that which falls off or is separated from the rest on account of its inferiority. The difference between *refuse* and *offal* consists simply in the one referring to distinct bodies of the same kind, and the other to parts of the same bodies; thus, for example, some inferior cabbages among a number may be the *refuse*, but the dead and injured leaves among the best of the kind are the *offal* when taken off. This word is generally applied to eatables, as meat and vegetables, denoting that which cannot be used as food for man, although it may for the brutes, or serve some other purpose.

96.

SLIDE, SLIP, GLIDE, SKIM, SLINK, STEAL, SNEAK,

All indicate a motion made on a smooth surface, or a gentle regular motion resembling that made on a smooth surface.

Slide is the peculiar term for the motion which a person voluntarily makes with his feet over the ice, or any surface equally smooth; as, "Boys are particularly fond of sliding;" "They attempted to slide along the snow." It is extended in its acceptation to the motion of any body over a smooth surface, without specifying whether the action be voluntarily or not; as, "He slid down the hill with his whole body;" but it is not determined whether he was compelled to go down in consequence of a fall, or whether he had placed himself in a situation to slide. It may, in like manner, be said of animals or inanimate objects whose motions are not the result of will; as, "The horse did not fall, but actually slid, down the hill;" "The

sledges are made to slide along the ground." *Slide*, in Sax. *slidan*, Du. *slidden*, Syr. *halad* or *chalad*, to creep softly.

Slip, in one acceptation, conveys a sense very similar to *slide*, namely, that of a motion along a smooth surface, but it supposes the action to be entirely involuntary on the part of the agent, or the event contrary to the intention of the individual whom it concerns; as, "My foot slipped and I fell;" which of course was an involuntary action of the person slipping; but when I say, "His slate slipped down," it was an event contrary to the intention of the owner. If, however, I were to say, "The slate slid down," which might be said with equal propriety, it would simply represent the manner of its falling, without any reference whatever to the owner. But *slip* likewise signifies a voluntary motion made by a convenient bend of the body, and without any noise; as, "He slipped in and took his seat without any one perceiving it;" "The mouse slipped through the hole;" "To slip through the crowd;" "To slip through a hedge," &c. *Slip*, in Sax. *slippan*, Du. *slippen*, Low Ger. *slupen*, *slipen*, High Ger. *schlüpfen*, Swed. *slipa*, Lat. *labor*, Heb. *salap*, to turn aside, which is doubtless the original and natural meaning of our word *slip*.

Glide implies a smooth gentle motion very similar to *slide* in the natural sense of passing over ice; but the former does not determine whether this motion is made over the plane surface of any body through the air or through the water, as we can say, "She glided over the soft grass;" "The ship glides through the stream;" or, "The bird glides through the air." *Glide*, through the

channel of the Sax. *glidan*, Low Ger. and Du. *gliden*, Swed. *glida*, comes from the same source as *slide*, namely, the Syr. *halad* or *chalad*, to creep softly.

Skim is a figurative term to express a motion made so lightly along the surface of a body as for it scarcely to be, touched or only to be touched in a manner as a body of liquid (milk, for example) is touched when its thin exterior covering of cream is taken off; as, "To skim along the green;" "To skim over the meadows." The extreme lightness and ease with which this motion is performed, distinguish this word from all the preceding, particularly from the latter, where the smoothness of the surface is implied more than the efforts of the mover. *To skim*, the verb from whence this figure is drawn, comes from the noun *skim*, implying to take away the *skim*.

Slink expresses a species of slipping in the latter acceptation of the word, that is moving about in a quiet manner for the purpose of keeping oneself out of sight, which is a motion peculiar to thieves, and persons who have any bad design in view. *Slink*, in Sax. *slincan*, Low Ger. *slicken*, *slickern*, High Ger. *schleichen*, Swed. *slika*, *slinka*, is but a variation of *slip*, *schleifen*, *schlüpfen*, &c.

Steal is a figurative expression for a motion made softly and secretly, drawn from the natural action of taking any thing away secretly. In this sense it generally means to convey oneself secretly from a place; as, "To steal out of the house;" "To steal away from the company;" "To steal past a person." Although secrecy is the characteristic of this action, yet the term does not necessarily

imply that it is done for a bad purpose, which distinguishes the word *steal* from *slink*.

Sneak properly implies a stealing motion that results from a mean and shameful timidity, or the suspiciousness of guilt: it is distinguished from both the former by the motive that impels to the action. This word, which is in Sax. *snigan*, Dan. *sniger*, is connected with *smygan*, Swed. to steal or creep softly, *schmiegen*, High Ger. to cringe, bend, or creep along, and many other similar words.

97.

CUT, CHOP, HEW, CHIP, HACK, HACKLE, CLIP, SNIP, MINCE, SLICE, SHRED, SPLIT, SPLICE, SLIT, RIP, RIVE, CLEAVE, SLASH, SHEAR, FILE, SAW, PLANE, PARE, PRUNE,

All designate different modes of separating bodies or parts of bodies from each other by means of some instrument.

Cut is a general term to imply the act of penetrating bodies, and consequently producing either a partial or an entire separation by means of a sharp instrument; as, "To cut wood;" "To cut paper, pens," &c. In a limited sense it signifies to produce this separation by means of drawing a sharp instrument, most generally a knife, over or pressing it upon the body. "I will cut you a piece of meat;" "Will you cut yourself some bread." To *cut* is in Fr. *couper*, Gr. κοπρω, Heb. *catat* or *catah*, to beat into pieces. When, instead of a pressure or drawing along, the separation is produced by means of striking upon the body, it is termed chopping, which is performed by

means of an axe or hatchet in order to separate large bodies; but when any small body is to be cut into many very small pieces, it is done by means of a common knife, or the particular kind of knife entitled a chopper. *Chop*, from the Fr. *couper*, &c. is but a variation of cut.

When either stone or timber is cut in large quantities, as it generally is by means of chopping, the action is denominated by the word *hew*. This word may be figuratively applied to the similar action of wounding men in battle by means of the sword until they fall; as, "To hew down all before him." *Hew* is in Sax. *heavian*, Low Ger. and Du. *houen* or *howen*, High Ger. *hauen*, Dan. *hugge*, Swed. *hugga*.

When small pieces of either wood or stone are cut off from the surface with either an axe or a chisel, this action is termed *chipping*. Hence the word *chip* has been extended in its application to mark the action of knocking off small pieces from the surface of any solid body; as in speaking of a plate, a glass, a table, &c. we may say, "There has been a piece chipped off," when any hole appears to have been forcibly made in its external surface, or in its edge. *Chip* is in all probability a variation of *chop*.

Hack implies to chop many times in succession, and in different parts of the same body, but mostly contrary to the intention of the person chopping; it will therefore frequently convey the idea of chopping badly.

Hackle, or now more properly *haggle*, signified originally to cut small, but at present denotes the action of cutting into shapeless as well as small pieces; that is, of cutting or chopping in an awkward manner without any

plan. *Hack* and *hackle*, in Low and High Ger. *hacken*, Ital. *acciare*, are but variations of *hew*.

Clip denotes the action of cutting as performed by means of shears or scissars, and *snip* that of clipping into small pieces, or making but small incisions by means of the instrument, which is generally the smallest kind of scissars. *Clip* is connected with *clift*, in Ger. *klippe*, from *klieben*, &c. to cleave. *Snip* is but a variation of the German *schnitzeln*, to cut into small pieces, from the word *schneiden*, to cut.

To mince, denotes the act of cutting or chopping any thing very small, in particular reference to cold meat when it is reduced to unusually small pieces for the purpose of being warmed up again. *Mince*, in Fr. *mincer*, probably comes from the Lat. *minus*, to lessen or make small.

Slice and *shred* both indicate modes of cutting not very different from each other. *Slice* conveys the idea of cutting along the surface of a body so as to separate a part from it which shall be of a similar shape and width as far as it is cut. The word is used in reference to meat, bread, and other soft bodies that are commonly cut with a knife by means of the hand; as, "To slice the meat;" "To slice through the joint;" that is, to cut a piece or pieces off a joint to be of the same, or nearly the same, width as the joint itself. *Shred* signifies to *slice* very thin, in reference to bodies that can be sliced; as, "The meat must be shred very fine;" "To shred cheese, apples," &c. *Slice*, in Sax. *slitan*, Swed. *slita*, &c. is connected with the German *schlitten*, a sledge, &c. to denote any motion along the surface of a body. *Shred*, in Sax. *screatan*, Swed. *skrüda*, Ger. *schroten*, Low Ger. *schraden*, old Ger.

skreiten, is probably connected with the Swed. *skrida*, &c. to stride or step, denoting in general the moving any body along the surface of another body.

Split, *splice*, *slit*, *rip*, *rive*, *cleave*, all imply the making a cut lengthwise in a body. *Split* properly conveys the idea of making a cut in bodies that have a grain, through which the instrument is made to pass. Such a cut, when made in hard and elastic bodies, as deal, quills, &c. will generally extend of itself beyond the instrument. *Splice* marks the action of splitting for the particular purpose of joining two bodies: thus, when a carpenter divides a board in such manner as to insert another between the severed parts, he is said to *splice* the board. Gardeners, in like manner, *splice* the trees when they cut one tree in a sloping direction, and fasten the top of another in the place that is cut, in order to ingraft one on the other. *Slit* differs from *split* principally in its reference to soft bodies; as, "To slit up the nostrils or the ears;" that is, to cut through them lengthwise, as is frequently done in Russia by way of punishment, and by the savages for the sake of ornament. *Rip* differs likewise from both in its application only, as it refers to bodies that are soft but by no means elastic; as, "To rip open a wound;" that is, to separate parts which have been once joined. "To rip or (as it is vulgarly but very improperly expressed) to unrip a seam;" that is, to cut the stitches, and in that manner to make a long incision in the cloth, linen, or other soft body which has thus been united. *Rive* denotes a species of splitting, in reference to very hard wood or a substance equally hard, when the action is performed by means of wedges forced in with great violence. *Cleave* implies a species of chop-

ping and splitting; that is, of separating a large and hard body into two parts by means of violent chopping; as, "To cleave the head;" "To cleave the door with an axe;" "He raised his sword, and cleaved him down the middle." *Split*, *splice*, are in Du. *splitten*, Dan. *splitter*, Low Ger. *splieten*, *spletten*, Ger. *spalten*, *spleissen*, old Ger. *spilten*, Swed. *splita*, which are connected with the German *platzen*, to burst, from the Gr. *σπαλυσσομαι*, to tear or split, and the Heb. *palah*, to separate, *palech* or *paletz*, to cut in pieces. *Slit*, through the channel of the Sax. *slitan*, Dan. *slider*, Ger. *schlitzen*, is of course derived from the same source as *slice*, &c. *Rip* and *rive*, in Sax. *ripan*, Dan. *rifve*, &c. probably from the Heb. *repuh*, to loosen; denoting separation in general. *Cleave* is in Sax. *cleofen*, Du. *kloven*, Ger. *klieben*, Low Ger. *klöfen*, Swed. *klyfwa*, &c.

To slash denotes the act of cutting with a violent blow. It implies properly to strike violently with a whip, so as to make a wound; and is extended in its application to striking in a similar manner with a sword or other sharp instrument so as to inflict a very deep wound. It derives its origin from the German word *schlagen*, to strike.

To shear, *file*, *saw*, and *plane*, derive their meaning from the respective instrument denominated *shears*, *file*, *saw*, and *plane*, by which the action is performed.

To pare, denotes the act of separating the outer surface by means of cutting; as, "To pare cheese, apples, potatoes," &c. that is, to cut off the rind. "To pare the nails;" that is, to cut them shorter, &c. *Pare*, from the Fr. *parer*, to trim, and the Lat. *par*, even; that is, to

make even or smooth, which is the consequence of paring; in which sense *pare* is sometimes likewise used.

To prune, indicates a similar action, in reference to plants; namely, that of cutting off all superfluous branches in order to bring it within a regular form. It probably comes from the Low Lat. *pronare*, to make low, and the proper Lat. *pronus*, low; implying thereby to make lower or shorter, which is a consequence of pruning.

98.

SLIP, STRIP, STRIPE, SHRED, RAG, TATTER, PATCH,
SLICE, CUTTINGS, PARINGS, CHIP, CHOP, MINCE,
BIT, MORSEL, SCRAP,

All indicate some small piece which is separated or distinct from a much larger piece of a similar kind.

Slip, from the verb *to slip*, implies in general the thing that is *slipped off* or separated from another by a motion similar to that of slipping, as has been before noticed of the small branches entitled *slip*, which are pulled off from a larger branch in order to be put into the earth for the production of a similar plant. So also in application to other substances from which any part may be slipped or pulled off; as, "A slip of paper," that is, a narrow piece of paper that is pulled off from another; or in general any long narrow piece of paper.

Strip or *stripe*, from the verb *to strip*, meaning the thing stripped off, is applied to paper in the same manner as *slip*, and so to all bodies that may be easily torn, except *plants*, which distinguishes it from the preceding word.

Shred, from the verb *to shred*, implies whatever is sepa-

rated from any body by means of shredding, in which general sense it is commonly used; as, "It was but a shred;" "A shred of meat;" "A shred of cheese," &c. The word is likewise employed to denote small pieces of cloth, paper, &c. which are snipped off as they cannot be shred; as, "The gardener uses shreds of cloth for fastening the branches of a tree to a wall." Such shreds of cloth are commonly long and narrow, resembling a real shred in shape.

Rag denotes either a single piece of old cloth that is separated from the coat to which it belongs, or will imply a coat full of holes or pieces hanging loosely about it; as, "Paper is made of rags;" "He had nothing but a rag to cover himself with." *Rag* comes from the Sax. *racode*, signifying *torn*, Welsh *rhwyg*, Gr. *ρακος*, a rag or a ragged coat, from *εργμα* or *εργη*, a fracture, and *εργνυμι*, to break or rend.

Tatter, generally in the plur. *tatters*, denotes the same as a rag, only with the additional idea of its being more torn; hence it is probable that the word is changed from *shatter*, signifying a thing shattered, rent, or torn into a vast number of small pieces.

A *patch* differs from all the preceding terms, inasmuch as it conveys the idea of a small piece attached to one that is much larger; but it is presumed, however, this piece has been first a kind of shred, or has been first separated from a larger piece. It is used in a variety of cases, as for any piece of cloth which is generally new and sewed on to an old garment, or a similar piece of leather tacked to an old shoe; as, "His clothes are full of patches." In like manner any small piece of cloth, linen,

&c. which is fixed on the skin by way of a plaster, bears the same name; as, "The object of patches on the face was to conceal a defect; but they have been converted by the vanity of fashion into matters of pride." The word *patch* has been farther extended in its application to whatever may be used as a patch; as, "These are nothing but shreds and patches;" "I have no patches for my work;" "A number of patches sewn together so as to form a whole piece is denominated patch-work." *Patch* probably comes from the Lat. *patagium*, signifying an ornamental kind of covering that was sewed on the top of a woman's garment.

Slice, from the verb *to slice*, denotes any piece that is separated by means of *slicing* from a body, and is used in all the senses of the verb.

Cuttings is a collective term for a number of pieces separated by cutting, and may be employed in reference to some things that are cut; as, "The cuttings from trees, shrubs," &c.; "Cuttings of paper, leather, quills," &c.

Parings is another such collective term that may be generally employed in the sense of the verb *to pare*.

Chip denotes that which is chipped, planed, or chopped off, in reference, however, principally to wood; as, "The carpenter makes chips;" "Small chips and large chips," &c.

Chop implies likewise what is chopped off, in application to meat only; as, "A mutton chop."

Mince is a collective term for the number of small pieces which are separated by means of mincing.

Bit, from the verb *to bite*, properly signifies as much as can be bitten off at once; but it is never used in that sense,

although it may be inelegantly supplied by the kindred term *bite*. *Bit* is now used for any very small piece ; as, “ A bit of bread ;” “ A bit of paper, cloth, leather.”

Morsel, in Fr. *morceau*, Lat. *morsellum*, or properly *morsus*, a bite, from the participle *morsus* bitten, and *mordes* to bite, conveys originally the same meaning as bit and bite ; but it is now used in a refined sense for any small portion of food only, not more than what a person could take conveniently into his mouth at a time. “ I had scarcely eaten a morsel when I was called,” or, in an extended sense, for the smallest possible portion which could be taken into the mouth ; as, “ I have not eaten a morsel the whole day ;” “ I have not touched a morsel of it.”

Scrap, from the verb *to scrape*, signifies the thing scraped up, which of course will be small ; hence it conveys the general idea of something unusually small, particularly in reference to eatables ; as, “ Here are nothing but scraps and bits.”

99.

CLOTHING, CLOTHES, DRESS, SUIT, APPAREL, ATTIRE, GARB, RAIMENT,

Are all collective terms to denote whatever is used as a covering for any animal.

Clothing is the most general of these terms, denoting in its universal sense all that serves to cover the body of an animal ; as, “ The hair of many beasts serve as their clothing ;” “ God has provided for every animal its suitable clothing.” In a limited sense it implies only the artificial coverings which man has formed for himself ; as,

“To provide food and clothing;” “His clothing did not cost much.”

Clothes is a collective term in the plural only, denoting every kind of artificial substance which serves either as a covering or an ornament for the human body; as, “Their clothes were all preserved;” “They were obliged to sell their clothes.” In a limited sense it denotes what serves as an outer covering for the body, as coat, waistcoat, gown, &c. in distinction from linen, shoes, gloves, &c. which either serve as an under covering, or as a covering for the extremity; as, “Bring me my clothes down;” “The rain spoils the clothes very much;” “Shall these clothes be dried.”

Clothing and *clothes* are in Sax. *clathe*, Dan. *kläde*, Swed. *klaede*, Low Ger. *kleed*, High Ger. *kleid*, all which come, without doubt, from the Heb. *cala*, to cover or enclose. *Cloth*, another variety of the above words, is used to express the artificial stuff of which clothing is made; that is, principally what is spun or wove out of wool, hemp, or flax.

Dress refers to the same objects as clothes, but conveys the idea of them as matters of ornament more than necessity: consequently the word includes in it every trifle which is worn for the sake of decorating the person; as, “His whole dress was very expensive.” Sometimes it implies the particular colour, shape, make, &c. of what a person wears; as, “You may know him by his dress;” “The dress of European nations varies less than that of savage tribes.” Sometimes the word *dress* is confined to the finer or more showy sort of clothing; as, “She is fond of dress;” “Dress should not occupy

too much of one's time or attention." *Dress* is still more limited in its acceptation, as it implies either a particular kind of gown for ladies, or a kind of artificial hair which serves as an ornament for the head of a lady, entitled "A head dress." *Dress* comes from the English verb *to dress*, in Fr. *dresser*, signifying to fashion or shape; consequently to decorate. *Dresser* very probably comes from *diriger*, in Lat. *dirigo*, to dispose or manage: *dirigo* makes *direxi* in the perfect, which, by a natural abbreviation and change, becomes *drex*, *dress*, or *dresser*.

Suit is a particular term for that part of clothing which suits or goes together, particularly in reference to the external dress of males, consisting of coat, waistcoat, and smallclothes, which are frequently made of the same stuff, and otherwise closely connected with each other. *Suit* comes from the verb *to suit*, implying those things which suit or follow each other.

Apparel, in Fr. *appareil*, like the word *apparatus*, comes from the Lat. *apparo*, or *adparo*, to make ready or fit, denoting in general the thing prepared or suited for the purpose, and in particular the covering which is made fit for the human body. It is a term in common use for that which a person has expressly in wear, or keeps for wear, in distinction from all other articles of property; as, "He took his wearing apparel with him;" "Costly apparel;" "Mean apparel;" &c.

Attire, from the Fr. *attirer*, that is, *ad*, on, and *tirer*, or the Lat. *traho*, to draw, denoting what one puts on for the purpose either of ornament or utility. *Attire* is a more elegant term than any of the preceding, and is seldom used but in reference to the dress of persons in the

superior stations of life ; as, “ Princes are decked in costly attire ;” “ That was her ordinary attire ;” “ This creature is proud of its gaudy attire.” The word is likewise not confined to articles of clothing, as we may speak of the whole attire of a soldier, including his military accoutrements.

Garb is a refined expression for the simple word dress, and is used only in the grave style ; as, “ I recognised him in his rustic garb.” *Garb*, in Fr. *garbe*, Ital. *garbo*, comeliness, from the Sax. *gearvian*, Low Ger. *garven*, Dan. *garve*, Swed. *garfwa*, High Ger. *gärben*, Old Ger. *garuuan*, &c. signifying either to fit or prepare in general, or to prepare leather in particular ; that is, to tan. The prominent idea, therefore, in the original meaning of garb is that of a thing prepared ; but in its present application it rather conveys the idea of the mode or fashion in which that particular thing is prepared that serves for the covering of the body.

Raiment is a more elegant expression than the word clothing or clothes, for which it is a direct substitute ; as, “ To provide food and raiment ;” “ The fowls in the air have their raiment.” *Raiment*, changed from *arrayment*, comes from the Fr. *arrayer*, to array or put in order ; compounded of *ar* or *ad*, and *rayer* ; in Ger. *reihe*, and Teut. &c. *reze*, order, from the Gr. *αρειν*, to fit, dispose, or put in order. *Raiment*, therefore, originally means the things that are fitted and disposed in order, so as to produce a comely appearance, and has been applied to the external covering of man, which is altogether a matter of order and disposition.

100.

GARMENT, HABILLEMENTS, VESTMENT, VESTURE,
VEST, COAT, GOWN, ROBE, HABIT, GREAT COAT,
CLOAK, MANTLE,

Have a reference, like the former, to some covering for the body, but altogether for the human body, and in an individual not a collective sense.

Garment is a general term, applicable to every individual article which serves as a covering for the whole body, in distinction from the extremities; as the legs, feet, arms, hands, and head, the coverings for which are included under the collective term clothing. Thus we say, "An upper or an under garment;" "To throw off one's garment;" "To change one's garments." This word is in ordinary use whenever it is not necessary to specify the kind of garment by any term less general. *Garment* comes from the old English word *gar*, Dan. *giöre*, Swed. *göre*, Old Ger. *geruwin*, to make ready or fit, and the High Ger. *gar*, ready or fit, which are all doubtless connected with the Latin *gero*, to carry on, and *paro*, to make ready. *Garment*, therefore, originally implies the thing made ready or fit, and, by distinction, that particular thing which may serve as a covering for man.

Habillements, from the Fr. *habillement* and the Lat. *habilis*, fit, implying in general that which is fit, and in particular such things as are fit for wear, is a term very similar to the term *apparel* both in meaning and application; as, "All kinds of habillements;" but it is not in such frequent use.

Vestment, *Vesture*, and *Vest*, are all variations from the

Lat. *vestimentum*, *vestis*, and *vestio*, to clothe, denoting the thing with which one is clothed, namely, a particular species of outer garment. They resemble each other very considerably in signification, but differ somewhat in the application. *Vestment* is a name given to the upper garment worn by a Roman Catholic priest when he officiates, and is extended in its application to every garment of a similar kind used on a similar occasion. In the plural, *vestments* may be used as a collective term for all sorts of garments; but it is not employed in common life. *Vesture*, and *vest*, which is a poetical abbreviation of the former, are elegant expressions for a loose flowing garment, particularly in reference to the garments worn by the ancients, or supposed to be worn by their fabulous deities.

Coat and *gown* are both familiar expressions for the upper garment in ordinary use at present; the first denoting the woollen garment which is adapted for the use of males, and the second that which is made of either linen, cotton, silk, &c. to serve a similar purpose for females. From the derivation of *coat*, as we have already shewn under a former head (vide Les. III. No. 25), the word originally implies a covering in general, and is used in this sense in a variety of cases in our language. It has doubtless acquired its present acceptation from its being made to sit so close to the body. *Gown*, on the other hand, which answers to the old Fr. *gonelle*, Ital. *gonna*, Welsh *goon*, low Latin *guna*, springs probably from *gyn*, a woman, because such a light garment was adapted to the females. At present, however, it implies a loosely flowing garment, used either by males or females; as, "A bed-gown;" "A night-gown;" "A dressing-gown;" "A

wrapping gown ;" " A clergyman's gown ; or, a counsellor's gown," &c.

Robe denotes a long garment, that envelopes the whole body, and is used, on particular occasions, by princes, judges, and other persons connected with government. In an extended sense, it may be employed for every loose, light, and wide garment ; as, " Her flowing robes ;" " A robe of purple ;" " To throw aside her robe."

Robe, in Fr. *robe*, probably comes from the German *raupe*, a chrysalis, implying either the body wrapped up, or the covering in which it is wrapped ; because a robe will envelope a person, as a chrysalis is enveloped in its shell.

Habit, from the Lat. *habitus*, signifying a fashion or custom, has been extended in its sense to denote an outer garment made in any fashion. Hence the word is generally used to convey the idea of a mode of dress ; as, " To see people in their different habits ;" " The coat, waistcoat, gown, robe, &c. are different habits that have been invented for ornament as well as utility." It has likewise a partial sense, in reference to a kind of coat made purposely for ladies, that is, particularly useful in travelling.

Great coat, *cloak*, and *mantle*, are particular kinds of wide outer garments that are worn over all others on particular occasions, to defend the wearer from the inclemencies of the weather, either of wet or cold. The first, which, as its name denotes, is but a wide kind of coat, commonly serves for the use of males ; the second, which is made without arms, and frequently with a hood, reaching only to the middle, is the ordinary habit of females ;

and *mantle*, which is a loose garment for throwing over the shoulder, is worn by both sexes.

Cloak, or *cloke*, is but a variation of cloth, to imply a covering of cloth.

Mantle, in Sax. *mentel*, Fr. *manteau*, Span. *manta*, Ger. Dan. Swed. *mantel*, from the Lat. *mantile* or *mantelium*, a table-cloth, has been extended, in the general sense of a covering, to what will serve that purpose for the human body.

101.

HAT, CAP, BONNET, HOOD, COWL, COIF, HELMET
OR HELM, CASK, VEIL,

Are names given to different kinds of covering for the head.

Hat and *cap* denote those coverings which are in ordinary use at present, the one for males and the other for females. A *hat* is, however, distinguished from a *cap* more on account of its shape than its use; the former having a broad brim, with which the latter is not provided. The hat, such as properly belongs to the male dress, is made of wool; and the cap, which is suited to the female dress, is made of muslin, silk, &c. *Hats* are likewise always made for wearing in the open air, but *caps* mostly serve as matters of ornament for females in the daytime; and during the night they are used by both sexes for the purpose of utility: when caps, however, are worn by males in the open air, they are made of the same materials as hats.

Hat, in Sax. *hæt*, Welsh *hett*, Dan. *hut*, Swed. *hatt*, Low Ger. *hoot*, High Ger. *hut*, derives its origin (like the

words *house*, *hut*, *cot*, *cod*, &c.) from the Gr. *κευθεῖν*, to cover; denoting in general the thing that serves as a covering.

Cap, in Sax. *cæppe*, Ger. *kappe*, Swed. *kappa*, conveys, as in English, three distinct ideas very analogous to each other, namely, that of the extremity or highest point, that of a covering, and that of a curved hollow; one or other of which ideas is the most striking in the different significations which this word will admit of. In its present sense, the ideas of a covering and its curved form are the most remarkable; but, when speaking of the “Cap of the knee,” it conveys the idea of an extremity, and its curved form. *Cap*, therefore, like the word *cape*, *cave*, *coop*, &c. springs from the Heb. *capaph*, a hollow; and hence it is that through the above channels our word *head*, the German *kopf*, and Latin *caput*, a head, are all to be traced to precisely the same source, as denoting the curved extremity of a body.

A *bonnet* is a species of hat, made of straw, silk, &c. for the exclusive use of females. The word and the thing are both of French extraction.

A *hood* is a species of covering that differs from the preceding inasmuch as it encloses the whole head, and reaches to the shoulders, if not lower. Such a hood, when constructed in a peculiar manner and of a dark colour, for the use of monks, is denominated a *cowl*.

Coif, on the other hand, denotes a light covering that serves to decorate the head: of this description was the coif of lawn formerly worn by sergants at law on their heads and under their caps, but now upon the hinder parts of their wigs.

All these words are but variations of the preceding. *Hood*, through the channel of the Low Ger. *hood*, Sax. *hod*, Du. *hoed*, &c. is varied from *hat*, *hut*, *hæt*, &c. *Cowl*, from the Latin *caula*, comes from *κοῖλος*, a hollow; *κλείω*, to shut or enclose; and the Heb. *calah*, to cover or conceal. *Coif*, in Fr. *coiffe*, is manifestly changed from *cap*, *kopf*, *cave*, &c. to denote a covering of a curved form, like that of the head.

Helmet, or *helm*, and *cap*, are military coverings in distinction from all the rest. *Helmet* was the ordinary term for the iron caps worn by the ancient Greeks and Romans, as also by the Europeans, previous to the introduction of fire-arms, when it served as a part of defensive armour: at present, a military cap, bearing the same name, somewhat similar in shape, but less substantial in make, is worn by soldiers for the sake of ornament.

Cask was properly the name for that part which immediately enveloped the head, but is now commonly used for the whole cap with its appurtenances. A cask was likewise not so substantial as a helm. *Helmet*, or *helm*, in Sax. &c. *helm*, Dan. *hælm*, Swed. *hjälm*, Fr. *heaume*, Lat. *gulea*, Gr. *γαλέη*, properly comes from *hehlen* Ger. *ελυω* Gr. &c. to cover, by which its connexion with the words hollow, hull, &c. is proved.

Cask, which is but a variation of *case*, answers to the Lat. *cassis*.

A *veil* differs from all the preceding, inasmuch as it is used by females only to cover the front of the head, namely, the face. *Veil*, in Lat. *velum*, from *velo*, and the Heb. *calah*, to conceal, naturally implies the thing which keeps another thing concealed.

102.

TO SPRING, BOUND, JUMP, LEAP, DANCE, CAPER,
HOP, SKIP, FRISK,

All denote a rapid changing of one's place by an elevation of the body.

Spring is the most general of these terms, and in its universal acceptation conveys simply the action of elevating the body by a sudden effort, and thereby changing one's place. But in a limited sense it denotes that this elevation is produced by some extraordinary effort whereby the body is carried to a considerable distance; as, "He sprang over the hedge;" "They sprung over the wall;" "She sprang out of the carriage." *Spring*, in Sax. *springan*, High and Low Ger. *springen*, Swed. *springa*, Span. *brincan*, &c. is in all probability connected with ring, run, ringen, rennen, &c. denoting in general any swift motion. This, in fact, accords with the general meaning of the word *spring*, which may be used in relation to any objects animate or inanimate. that move by impulse.

To bound is a term peculiar to that species of springing which is made by a body when in swift motion: as, "A ball, when swiftly running on the surface of the ground, is impeded by any substance, and bounds from off the earth, so the hare when hotly pursued bounds over the meadow, and seems to pass through the air more than along the ground." *Bound*, in Fr. *bondir*, may probably come from the Heb. *boah* or *bongah*, to throw up bubbles; that is, to rise up after the manner that bubbles rise on the water.

Jump denotes a species of springing to a less degree than what is commonly understood by the former word in its limited sense. The word may, however, be used in reference to objects animate or inanimate; as, "The boy jumped over the ditch;" "The cork jumped off the table;" "He jumped for joy." *Jump*, in Du. *gumpen*, Persian *gambul*, *gambulul*, and in Gr. *κομπειω*, to exult.

Leap is a more elegant expression than *jump*, although the words are in many cases used indifferently for each other; as, "To leap over a ditch;" "To leap for joy." There is scarcely any difference in their signification, except that with leaping there is frequently united running. *Leap* is, in Sax. *hlepan*, Low Ger. *lopan*, Dan. *løbe*, Swed. *löpa*, High Ger. *laufen*, which generally denote simple running. Hence probably it is more common to say, "The horse leaps," rather than "The horse jumps."

Dance implies the act of springing gently and frequently up and down. Although a change of place is mostly produced by this movement, yet it is not essential: "Do you observe how it dances in the air?" "Something keeps dancing on the water;" "He dances, instead of standing still." In its limited acceptation, it is confined to the artificial movements made by the body and feet for the sake of amusement; as, "To dance to the music;" "To learn dancing," &c. *Dance*, in Fr. *danser*, Swed. *dansa*, Ger. *tanzen*, Celt. *dansa* or *dassa*, from the Heb. *doz*, to leap or exult.

To caper implies a species of extravagant dancing that results from intemperate joy, or any other violent affection of the mind. Hence the expression, "To cut capers," for throwing the body and limbs into strange distortions.

Caper, in Fr. *capriole* or *cabriole*, comes doubtless from the Latin *caper*, a goat, as the action implied by it is natural to this animal. *Capering* is, however, in France, as may be supposed, reduced to an art.

Hop conveys the idea of changing one's place by small springs or jumps; as, "Most birds hop rather than walk;" "Hopping is an action appropriate to frogs." *Hop* is in Sax. *hoppān*, Swed. *hoppa*, Dan. *hoppe*, High Ger. *hüpfen*, which are but variations of the German *heben*, Swed. *yppa*, &c. to lift up; as the motion of lifting up the body is the most prominent in this action.

To skip implies an action very similar to that of *hop*, inasmuch as the object changes its place by springing gently; but the former is natural to man, and the latter to the brutes. Skipping is, in fact, an elevation of the body, which one makes in order to throw oneself forward; as, "To skip over the kennel;" "To skip in or out of a place." *Skip* most probably comes from the Swed. *yppa*, &c. like the word *hop*.

Frisk combines in its signification the ideas of running and jumping, leaping or dancing, as the result of health and vivacity. "The young lambs frisk about and play;" "It is pleasant to see the young of every species frisk and gambol." *Frisk*, in Fr. *frisque*, Ital. *frizziare*, comes from the German *frisch*, fresh or lively; signifying properly to be lively.

FLOOD, OVERFLOWING, INUNDATION, DELUGE, TORRENT, TIDE, EBB, FLOW, STREAM, CURRENT, SURGE, BILLOW, WAVE, UNDULATION,

Convey the idea of water in an unusual quantity, directing its course in a hasty manner towards one part.

Flood is the general term, simply implying any accumulation of water that flows towards a point: "The floods overspread the country;" "The flood came suddenly upon us;" "The dams have been broken down by the flood." The word *flood* generally refers to any collection of water which casually overflows the land from an unusual quantity of rain, a thaw, &c.; but it may be employed for the periodical overflowing of the sea, which discharges its waters over the coast; as when we say, "The flood is up." In this sense the word may be applied to any liquid that accumulates and flows in great quantities; as, "A flood of tears." *Flood* likewise sometimes conveys solely the idea of water in its accumulated state; as, "The floods were not abated;" "No one could pass that way on account of the flood." *Flood*, in Low Ger. *flood*, Sax. Swed. and Dan. *flod*, High Ger. *fluth*, comes from *to flow*, Low Ger. *fleten*, *flojen*, Sax. *flowan*, *fleowan*, Swed. *flyta*, Dan. *flyda*, Lat. *fluo*, Gr. *βλῦω*, &c.

Overflowing conveys a very similar meaning to *flood*; but it cannot be used without mentioning the piece of water which overflows; as, "There has been an overflowing of the river, &c. of the sea, &c.:" as this word is but a verb in its participial form, the action cannot be conveniently separated from the agent.

Inundation is but another, though somewhat more elegant, expression for flood or overflowing. It is not so extensively applied as the former, and conveys a relative idea different from the latter. The word *overflowing* refers us to the place whence the water comes, and to the ac-

tion of its proceeding out of some place ; but *inundation* refers us to the action of the waters coming into some place, and to the place itself : thus we may say, as, “ The frequent overflowings of that river have broken down its banks ; ” “ We have had frequent inundations in our part of the country, from the overflowing of that river, which have swept away many cottages and done great damage. ” Whence it appears that inundation may be viewed as the consequence of overflowing. *Inundation*, in Lat. *inundatio*, from *inundo*, that is, *undo*, to flow, and *in*, into, implies the action abstractedly considered of water flowing into a place. The Latin *undo* moreover comes from *unda*, water in general, or a wave in particular ; and *unda*, from *eundo*, going, that is the coming and going of water in a mass.

Deluge implies a species of flood or overflowing to the highest degree ; as, “ The universal deluge which involved the whole human race in destruction, except Noah and his family ; ” whence any extraordinary inundation in any part receives the same denomination. *Deluge* comes from the Lat. *diluvium*, and that from *diluo*, to dissolve or wash away, denoting such a flood as is capable of washing away or dissolving the earth.

Torrent is a species of flood that proceeds with great violence down a hill ; and, in a wider acceptation, any quantity of water rushing forward with impetuosity. “ Torrents of water rushed down the streets ; ” “ Torrents issued from the cavity. ” *Torrent* is in Lat. *torrens*, from *torreo*, to burn or rage ; the violence of heat being figuratively put for violence of motion.

Tide is a term peculiar to that species of periodical

overflowing to which the sea and some rivers are subject; and will include in its signification the idea of the water moving either backward or forward; as when we say, "To go against the tide," or "To run with the tide;" "The tide is high or low." In a limited acceptation, however, *tide* denotes only water in a state of rising or flowing from the sea to a certain direction; and the return of this water is distinguished by the word *ebb*. When the water has accumulated to its highest point, it is termed *high water*; and when the water has fallen as much as it will fall at that time, it is termed *low water*. As a farther distinction of the tide in its different states, the words *ebb* and *flow* are opposed to each other; as, "At ebb and flow;" that is, at the time of the water ebbing and flowing. *Tide*, from the Sax. *tid*, Low Ger. *tied*, High Ger. *zeit*, &c. properly denotes time in general, and by distinction that time when the water rises and falls, and figuratively that quantity of water which thus rises and falls at a particular time.

Stream and *current* differ from the preceding, as they refer to a body of water moving within a limited space. *Stream*, from the verb *to stream*, properly implies the action of streaming, but is here made to imply the thing which streams; namely, that body of water which flows along its bed, particularly that part which forces itself forward with rapidity; as, "To swim against the stream;" "It was carried down with the stream;" "The stream was so violent that nothing could resist it." *Current*, from the Latin *currens*, running, and *curro*, properly implies the thing that runs, in application to any body of water, like a river, brook, &c. that moves rapidly in its course. It is distinguished from *stream*, because that word may

apply to water moving in ever such small quantities, or with ever so small a motion; whereas a *current* refers alone to the rapidity with which the water is carried along. Hence we can speak of the stream in the sea, in a river, in a pond, or even a tub of water; but we seldom speak of a current except where the water, from being pent up within a narrow channel, acquires force to flow with amazing speed; as, "The famous Scylla is a strong current between Cape Faro and Sciglio."

Surge denotes a species of stream in the sea when the water is agitated, and streams towards a point till it has attained a great height; whence it is otherwise denominated a *high sea*: but the word *surge* is more definite, as it refers to some particular body of water in the sea that rises to a great height, and moves forward generally with great vehemence; as, "The surge threatened to overwhelm us;" "The boat could not proceed, on account of the surge."

A *billow* is a small kind of surge; a *wave* is a small *billow*; and an *undulation* a small *wave*. The sea only can have billows; the lakes, rivers, and other large pieces, may have waves: but ponds, and still smaller pieces of water, will have only undulations.

Surge, from the Latin *surgo*, to rise, signifies properly a rising stream, or a body of water that streams upwards.

Wave is in Sax. *waeg*, Fr. *vague*, Swed. *wag*, Old Ger. *wegs*, which all come from *weben* or *wegen*, Teut. &c. to move; or, by distinction, to move after the manner of a wave.

Billow is in Ger. *welle*, and Teut. *bilg*, which come

from *wälzen*, to roll, or *wallen*, to stream upwards, after the manner of such billows; and, like the English word *wheel*, originally spring from the Heb. *ogal* or *oyal*, round.

Undulation is properly a verbal substantive, from *undulate*, to make little waves, and the Lat. *undula*, a little wave; from *unda*, water, as before explained.

104.

TEACHER, INSTRUCTOR, MASTER, PEDAGOGUE,
PRECEPTOR, TUTOR,

Are denominations given to some person on account of his communicating knowledge.

Teacher, from the verb *to teach*, must of course simply imply one who teaches; but this general term, which embraces all the rest, is used in particular connexions with more propriety than any other. Our Saviour, for example, is called, by way of distinction, "THE DIVINE TEACHER;" the important and consoling truths which he taught to mankind giving him a peculiar claim to this title: hence all who communicate the gospel to a number of persons are likewise thus denominated "Spiritual teachers." *Teacher*, however, when the connexion does not denote otherwise, implies one who communicates instruction to children in general, or one who has the superintendence of a school, in distinction from a private teacher, who teaches not only youth, but persons grown up to years of maturity. In a very limited acceptation, this word indicates one who is a subordinate person in a school, in distinction from the principal or the head teacher.

Instructor is another general term, deriving its meaning from the verb *instruct* ; but it is by no means so universally applied as *teacher* : on that account, it may be used as a politer expression for one who holds an honourable rank among the profession of teachers.

Master is a term which, owing to its vulgar use and indiscriminate application, can seldom be employed in polite life with propriety in this sense. It always conveys the idea of power, and that in the most common relations of society ; as, “ The master and his servant ;” “ The master and his apprentice ;” “ The dog and his master ;” so likewise, “ The schoolmaster,” which may be applied to any man having children in his power, let his station in life be ever so mean, his character ever so infamous, or his qualifications ever so slender ; and, since the charge of youth is but too frequently entrusted to such unworthy persons, the most honourable members of society become thus put upon a level with the basest of men by bearing a common title. The word *master* can, however, be qualified in the mind so as to be associated with less common and degrading ideas ; as, “ A master of a family ;” “ A master of the ceremonies ;” that is, in courtly style, one who introduces all ambassadors, &c. to the king : “ Masters of Chancery ;” those who assist the Lord Chancellor in matters of judgment : “ A master of the mint ;” an officer who has the silver and bullion in charge : so likewise, “ The master of a school ;” “ The master of St. Paul’s school, Westminster school,” &c. *Master*, in old Fr. *maistre*, modern Fr. *maitre*, Ital. *maestro*, Du. and Low Ger. *meester*, Swed. *mestare*, High Ger. *meister*, &c. probably derives its immediate origin from *magister*,

a master, and *majis*, more, which is connected with the Gr. *μεγας*, great : and since there is an intimate association betwixt the ideas of multitude, quantity, power, and action, the German words *macht* and *machen*, might and make, may with great propriety connect the word *master* with *machine*, the derivation of which has been given in the 6th Lesson, p. 139.

Pedagogue is a term of reproach for any one having the care of a school, derived from the Lat. *pædagogus*, and the Gr. *παιδαγωγος*, signifying a sort of servant that attended his young master to school, and regulated his behaviour ; from the Gr. *παις*, a boy, and *αγω*, to lead. This disgraceful appellation has with many others been applied to persons undertaking to instruct children, who, from their base birth and still baser character, have degraded the honourable station into which they have obtruded themselves for mercenary ends.

Preceptor is a term of peculiar propriety for any teacher of youth, whether in a public or private capacity ; but, as it is disencumbered from all the disgraceful impressions which other appellations relative to this employment convey, it is of course applied only to such as hold a deservedly high station in the scale of society. It comes immediately from the Lat. *præceptor*, a teacher or guide, and *præcipio*, to shew the way ; implying one who guides youth in the path of knowledge, who instils good principles into their minds, and lays the foundation for their future interests in this world and the world to come. Such a man is a preceptor ; at the same time he is a benefactor to the individual and a friend to his country, who deserves the reverence of the former and the homage of the latter.

A *tutor* is either a preceptor in a university, or to one single individual: thus, "The tutor in a university instructs the youth who are sent from inferior schools;" "Men of rank have mostly tutors for their sons, who frequently attend them to the university." *Tutor* is in Lat. likewise *tutor*, from *tueor*, to defend or watch over; which is the proper signification of the English word as it applies to private tutors, whose principal if not sole business is to regulate the actions of the person entrusted, and prevent him from running into dangers. As such a man ought doubtless to be qualified for giving instruction, it is but natural for the same individual to perform the two distinct offices of instructor and inspector.

105.

LEARNER, SCHOLAR, PUPIL, STUDENT, DISCIPLE,

Are names given to such as bear an opposite relation to the persons mentioned above.

Learner is a more general term than *teacher*, for every teacher must have learners in those that are under their care; but it does not follow that every learner must have a teacher, since he may acquire knowledge either by his own immediate labour, or by casual observation in process of time. A learner, therefore, in its most general sense, is any one who has expressly occasion to get information on any particular point, who has not arrived at the ordinary state of perfection which men attain in any branch: in which sense we say, "I am but a learner;" "The learner must observe," &c.; "It may be difficult for learners," &c. &c.

Scholar is a particular term in relation to *teacher*, *master*, *instructor*, and denoting the person who is expressly re-

ceiving instruction from some other person; as, "Every scholar should pay due deference to his teacher or instructor;" "His scholars do him credit." Sometimes the word is used in reference to the acquirements of the person, in which case it may be used indiscriminately for those who are immediately under the care of another, or who have made such an extraordinary proficiency in learning as would qualify them for being teachers; as, "A dull or a bright scholar;" "He is no scholar;" "He was reputed to be the greatest scholar of the age in which he lived." When used without any epithet, it implies a man of learning; as, "No scholar would have committed such a blunder." *Scholar* comes from the English word *school*, in the same manner as the Fr. *ecolier* from *ecole*, the Ger. *schüler* from *schule*, the Lat. *scholaris* from *schola*, and the Gr. σχολαῖκος from σχολη.

Pupil is a term somewhat less common than scholar, although both words are sometimes applied indiscriminately to the same person; as, "He is my pupil or scholar." In a limited acceptation, *pupil* is used in reference to those who are entrusted altogether to the care of another, under whose roof they reside for a continuance; or it refers to such as are under the care of a preceptor or tutor; as, "To take a small number of pupils;" "That young gentleman has lived with him as his pupil for some time;" "He had been for some years tutor in that nobleman's family, and had had all the sons as his pupils." *Pupil*, in Lat. *pupillus*, an orphan or ward, from *pupus*, or the Gr. βεβαις, a child. Our word, however, corresponds in sense as well as derivation most with the Lat. *pupillus*.

Student, meaning one who studies, implies in its general sense any learner who strives to increase his knowledge by his own labour. In a limited sense, it includes the scholars at a university, in distinction from those at an inferior school.

Disciple marks a species of learner who does not derive instruction from his master, but imbibes his sentiments, whether conveyed by word of mouth or through the medium of writings. "The first disciples of Christ were blessed with the opportunity of receiving the divine truths he taught from his own lips; but we may be no less his disciples if we strive to imbibe the spirit of those sacred writings which contain his sayings and doctrines;" "May you never be the disciple to any man who ventures to broach a different doctrine." *Disciple* comes, of course, immediately from the Lat. *discipulus* and *disco*, to learn.

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